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NEW TESTAMENT

BY

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VOL. II.

PART III. THE PAULINE TEACHING

PART IV. THE TEACHING OF JOHN

SECOND REVISED EDITION

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PART III.

PAULINISM.

PART III.

PAULINISM.

INTRODUCTION.

§ 102. *The Apostle Paul.*[1]

The reason why the Apostle Paul has written a larger number of letters than the other Apostles is, not only because his extensive missionary activity gave him greater occasion, but also because he of all the Apostles had been best prepared for literary activity by his early education. He was the most scholarly of the Apostles, and his rabbinical education supplied him with the dialectic art of defending his views in controversial discussion, of meeting objections, of expressing his ideas in a sharp and definite manner—of elucidating his statements by means of thesis and antithesis; and, when a principle was thus established, of showing the applicability of its consequence in all directions. It is in his writings, accordingly, that Christian truth first appears as a compact whole, whose leading propositions are sharply formulated and exhibited in their necessary connection with one another.

Before his conversion, Paul had distinguished himself by his zeal for the Pharisaic doctrine of the law, and by his most exact observance of it. Still, according to his own confession (Rom. 7), he found herein no perfect

[1] Compare *Weiss*, § 58.

satisfaction, inasmuch as he always remained painfully conscious of the contrast between the demand of the law and man's fulfillment. His conversion was a sudden one. In the midst of his fanatical persecuting zeal he was, by an unparalleled gracious act of God, vouchsafed a special manifestation of Christ, which entirely changed his opinion of the persecuted Nazarene. He was even called to be His Apostle, and qualified for the most extensive labors in His service.

Paul had not enjoyed the personal intercourse with Christ by means of which the religious ideas of the original Apostles had been gradually shaped and transformed. It is possible that he had seen Him at Jerusalem, although this cannot be proved from 2 Cor. 5:16. In the disputation with Stephen (Acts 6:8; 8:1), Saul, who was consenting to his death, naturally must have heard many details of the life and sayings of Christ; that he had to die and be raised again according to the Scripture (1 Cor. 15:3, 4). But it is the express aim of Paul's account in the first chapter of Galatians to show that his whole attitude to Christianity previous to the event at Damascus excluded the possibility of any human influence in the forming of his Gospel (Gal. 1:11, 12). Paul's conversion dates from the time of Christ's manifestation to him. Before his eyes always stood the Exalted Christ in the splendor of Divine glory, just as He had appeared to him and changed the whole of his previous life, by condemning it as illusion and sin. To him this Heavenly Lord was no longer mainly the Messiah of the Jews, who was to bring about the complete consummation of the theocracy; but to him Christ was the Mediator of Divine grace to the sinners who had awakened to the consciousness of their guilt. Christ had come to him, not as a Jew, but as a lost sinner, and

had called him to be an Apostle to the Gentiles, who, like himself, were sunk in the irremediable destruction of sin.

It is wrong to think of the Apostle Paul as from the first having no connection with the primitive Christian tradition. No doubt it is but seldom that he expressly quotes sayings of Jesus (1 Cor. 7:10, 11; 9:14; 1 Thess. 4:15); but that many other words of Jesus were known to him is shown by many an echo of them in his writings. It is true, he was conscious that he had not learned from men the Gospel which he proclaimed, but had received it by Divine revelation (Gal. 1:11, 12), and the whole of his subjective assurance of salvation rested upon this direct attestation of the Divine Spirit. But it does not follow from this that, in his exhibition of saving truth, he did not, from the first, attach himself in many ways to the views and forms of doctrine which were current within the primitive Christian circles, as a member of which he unreservedly regarded himself. And when the Mother Church praised God because its previous persecutor was now proclaiming its faith (Gal. 1:23, 24), it cannot but have been aware that he had become altogether one of its members. His calling, indeed, led him to devote himself more and more exclusively to the mission to the Gentiles; and here the form of his teaching must naturally have become more and more a peculiar one when compared with that in the Jewish-Christian circles. For if he was to convert the Gentiles as such, he must proclaim to them a Gospel which declared them free from the rule of life laid down by the Jewish law. In this, his activity as an Apostle to the Gentiles, he must, however, have learned also to present Christianity as the satisfaction of a common human need.

Lechler maintains[1] that the foundation for the character, work, and teaching of Paul was laid in the revelation of Jesus Christ to him at the time of his conversion, and he draws the following conclusions from the three accounts given respecting his conversion, as given in Acts 9:3–19; 22:6–16; 26:12–18:

1) It was not his own act, but an act of God. Paul declares as strongly as possible that his conversion was an *act of God*, resting on God's determination and gracious choice—not on *his own* consideration or determination; that it was an act of compassionate grace and undeserved favor (Gal. 1:12–16).

2) We learn from the utterances of Paul in what God's influence upon him at the time of that event consisted: viz., in *the revelation of Jesus Christ* the *Son of God* (Gal. 1:12, 15, 16). By Divine illumination of his soul, Paul was convinced that Jesus was the Son of God—convinced not merely of His Messiahship, but also of His Divine majesty. The mystery that Christ was the Redeemer of the world was made known to him by *this revelation*, and his call to be an Apostle to the Gentiles was the *object* of this revelation (Acts 26:16–18).

3) The Apostle Paul declares that at his conversion, which he characterizes in Gal. 1 as the revelation of the Son by the Father (1:15, 16), and as the self-revelation of Jesus Christ (1:12), Christ, who had risen, appeared to him in a visible form (1 Cor. 15:8). With this utterance we also connect the question put forward in the same Epistle (9:1): "Am I not an Apostle? Have I not seen Jesus our Lord?"

Lechler further maintains that the nature of the pro-

[1] See his *Apostolic and Post-Apostolic Times*, vol. 1, pp. 312–317.

cess which effected the conversion of Paul consisted in the following particulars:

1) Jesus, who had risen from the dead and was exalted to Heaven, did *actually reveal* Himself to Paul as the Living and Glorified One, in Divine majesty and glory. He sees Him bodily (1 Cor. 9:1), in majesty and glory (1 Cor. 9:1, "our Lord"), so that he is as certain as of his own existence that Jesus lives, although He was dead; He is risen again (1 Cor. 15:4, 8); He lives, and is the Anointed of God, the Messiah and Lord. This self-revelation of Jesus was coincident with the revelation actually imparted to Paul by God, that Jesus is the Son of God.

2) This vision was directly connected with the *call to be an Apostle.* In all three passages—Gal. 1:16; 1 Cor. 15:8; 1 Cor. 9:1—both are inseparably joined together in thought and word.

3) But in the fact that this self-revelation of Christ was vouchsafed to him at the moment when he was persecuting the Church of God, Paul must have perceived unmerited grace, compassionate, redeeming love for the blinded and mistaken sinner. This is very strongly and forcibly expressed in 1 Cor. 15:8–10, where this confession is uttered with the deepest humility and emotion: "By the grace of God I am what I am."

What Christ, by His revelation and calling, effected in Paul remained permanent in his soul, and in particular gave to his Apostolic preaching and teaching its unique character. The Apostle, however, did not at once attain to this peculiar conception in all its purity and fullness, but step by step, and under the influence of experiences made in the pursuit of his calling, and under the guidance of the Holy Spirit, he penetrated

more and more into its depths, and built up his doctrinal system in growing fullness and independence.

[ANALYSIS: 1) Paul specially fitted for his work; 2) the scholar and dialectician among the New Testament writers; 3) his Pharisaic zeal before his sudden conversion; 4) had not enjoyed personal intercourse with Christ; 5) must have known many of the facts of Christ's life before his conversion; 6) but this knowledge had no influence upon the Gospel he preached; 7) it was the Exalted Christ who appeared to him in the splendor of Divine glory; 8) though he does not often quote the sayings of Christ, his Gospel is one with the original Apostles; 9) its peculiarities arise from his mission to the Gentiles; 10) the foundation of the character of his teaching laid in the revelation of Jesus Christ to him at the time of his conversion; 11) inferences drawn from the threefold account of his conversion; 12) the particulars of this conversion; 13) this conversion gave to his Apostolic preaching and teaching its unique character.]

§ 103. *Sources of Paulinism.*[1]

Of the missionary preaching of the Apostle, we have but very brief accounts. In the Acts of the Apostles we have one example of the Synagogue sermons (13:16–41) with which he sought to gain the Jews and proselytes. The discourse at Athens, in the midst of the Areopagus (Acts 17:22–31), gives us a lively picture of the manner in which Paul, in his missionary activity, was wont to find points of contact with the consciousness of the Gentiles, and shows, also, from what point he was wont to start with his Christian sermon. All the utterances of Paul as related by Luke in the Acts can be used as illustrations of Pauline views. The two Epistles to the essentially Gentile Christian Church at Thessalonica, which were composed during his stay for a year and a half at Corinth (Acts 18:11), about the year 52, are written so short a time after the planting of the Church at Thessalonica that they are, in many

[1] Compare *Weiss*, § 59.

ways, connected with his original missionary preaching there. The circumstance that the moral life of the Church was still manifestly unstable compels him to enter, in an elementary manner, into its Christian aspects; and the excitement which eschatological questions had caused in the Church not only shows with what emphasis Paul had set forth this point in his missionary preaching, but also compels him to discuss the matter still more thoroughly. In both Epistles there is not much stress laid on Anthropology or Christology, or on the doctrine of Justification; but there is a peculiar interest in seeing the shape taken by the teaching and exhortation of the Apostle in their elementary forms.

For all practical purposes, it is best to consider the Epistles of Paul as written at four different periods, five years apart.[1] We find the teaching of the Apostle most richly developed in the four great Epistles to the Galatians, Corinthians and the Romans, but in a form which was essentially conditioned by the controversies with the Judaistic party. The Epistle to the Galatians is the first monmuent of these controversies. The First Epistle to the Corinthians introduces us to the concrete circumstances of a Church which was rich, but which had also serious defects; and in this letter almost all the points of saving truth are incidentally discussed, and, for a special reason, the fifteenth chapter is devoted to a detailed exposition of the doctrine of the resurrection. Although the Second Epistle to the Corinthians is for the most part a personal explana-

[1] 1) About 52 A. D., 1 and 2 Thess.; 2) about 57 A. D., Gal., 1 and 2 Cor., Romans; 3) about 62 A. D., Col., Eph., Philemon, Philippians, Hebrews (?); 4) about 67 A. D., 1 Tim., Titus, 2 Tim. (See my "Studies in the Book," vols. 2 and 3).

tion with reference to His Judaistic opponents in the Church, it is none the less rich in discussions, from which we can gather his apprehension of the truths of salvation. It is, however, the Epistle to the Romans which gives us the most complete and systematic presentation of the doctrine of Paul. If the leading import of his preaching is briefly described in Rom. 1:16, 17, then the whole dogmatic part appears to be a well-arranged carrying out of this theme; for, in 1:18–3:20, we have the *negative* proof that we are not justified by works, *because all men are sinners*, and in 3:21–5:21, the *positive* proof that we are *justified by faith* apart from the works of the law; in chapters 6:1–8:39 the new life of the Christian, or the doctrine of sanctification, is discussed, while in chapters 9:1–11:36 we have the realization of salvation in Gentiles and Jews. Even the practical part of the Epistle (12:1–15:13) does not refer so much to the individual concrete needs of the Roman Church, but we have rather a sketch of Christian ethics in outline.[1] The four Epistles written during St. Paul's first imprisonment at Rome have a peculiar character of their own, in not referring to the opposition to Judaism. Although the three letters to the Colossians, Ephesians, and to Philemon were sent at the same time, it is highly probable that the Epistle to the Colossians was written first. Its external occasion was the disquieting of the Churches of southwest Phrygia by a Jewish-Gnostic movement, which professed to lead the Church to a higher stage of Christian knowledge by means of theosophic doctrines, especially regarding the higher spiritual world, and to a

[1] The farewell discourse at Miletus (Acts 20:18–35) stands next to these Epistles in point of time, and then the two apologies in Acts 22:3–21; 24:10–21.

higher perfection of Christian life by means of ascetic rules. This movement did not directly proclaim any fundamental heresy; but the Apostle perceived that it nevertheless ultimately threatened the dignity of Christ and His work of salvation, as well as the healthiness of the development of the Christian life.

The thoughts which were stirred up in his mind by this movement Paul has developed to a greater extent, and with a more general reference to the further consequences and dangers of this heresy, in the contemporary circular letter to the Churches of Asia Minor, which now bears the name of the Epistle to the Ephesians. The autograph letter to Philemon has scarcely any special importance for the teaching of the Apostle. The sayings of the Apostle contained in Acts 26:1–28:31 stand nearest these Epistles in point of time. The Epistle to the Philippians was probably written at a later period of his imprisonment. Notwithstanding the more personal character of this Epistle, it unfolds a great wealth of teaching and admonition, and gives us the deepest glimpses, from various sides, into the religious consciousness of the Apostle.

The appearance of the new doctrine of wisdom made it necessary to develop further those sides of the truth of salvation in which are opened up the unfathomable depths of a wisdom which satisfies every true striving after knowledge, and this is especially seen in these four Epistles of the first captivity. It is possible that the situation of the Apostle in his imprisonment gave him more occasion, than his restless and active missionary life had permitted, to penetrate meditatively into the ultimate reasons of the saving truth which he had proclaimed. The new needs of the life of the Church may also have compelled him to enter more thoroughly

into the concrete relations of its moral life, and by means of a healthy criticism and regulation of these relations from the standpoint of the Gospel, to oppose the fruitless asceticism to which the Jewish-Christian theosophy was inclined.

The three Pastoral Epistles form a group by themselves, and represent the last stage of the Apostle's life and labors, with his parting counsels to his beloved disciples and co-workers. They show us the transition of the Apostolic Church from primitive simplicity to a more definite system of doctrine and form of government. They contain Paul's pastoral theology and his theory of Church government. The chronology of the Epistles is uncertain. We accept St. Paul's second Roman imprisonment, and believe that 1 Timothy and Titus were written shortly before his final imprisonment, after he had made certain journeys, which are not recorded in the Acts of the Apostles. The second Epistle to Timothy was written while in prison for the second time at Rome, and appears to be the last of Paul's Epistles.

The influence of Paul may also be perceived in the writings of Luke, in his Gospel as well as in the Acts of the Apostles. They must therefore also be regarded as a source of Pauline doctrine. The spiritual analogy between the third Gospel and the Apostle Paul was already observed by Christian antiquity. Irenæus expressly designates the Gospel of Luke, as a copy of the Gospel which Paul preached. In fact, the universalism of Christianity and the doctrine of unmerited grace toward sinners, as those who are justified by faith, not by works, are so clearly imprinted on the third Gospel that we cannot fail to recognize in it the Pauline spirit. The same may be said of the Acts of the Apostles,

which is but the continuation of the Gospel, written also by Luke, the companion of Paul.[1]

The Epistle to the Hebrews occupies a peculiar position in the New Testament. The author, if not St. Paul himself, undoubtedly belonged to the Pauline school. To all appearance the writing is addressed to Palestinian Jewish Christians, probably to the Christian Church at Jerusalem, having for its object the preservation of Jewish Christians from the threatening danger of apostasy from Christ and complete relapse into unbelieving Judaism (10:25, 29; 6:6). The Epistle is eminently Christological,[2] and resembles the Epistle to the Colossians in this respect. The authorship of the letter will probably never be decided with absolute certainty; but, taking all things into consideration, it is highly probable that Luke wrote it in the name and under the instruction of Paul. As to the time of composition it probably belongs to the period between 62 A. D. and 67 A. D., and the internal evidence is strong that the letter was written before the destruction of Jerusalem (70 A. D.)—even before the outbreak of the Jewish war (66 A. D.); possibly in Italy, about 63 A. D.

[ANALYSIS: 1) We have but brief accounts of Paul's missionary sermons; 2) our earliest source of Pauline doctrine are the Acts of the Apostles and the two letters to the Thessalonians; 3) his teaching most fully developed in the four great controversial Epistles (Gal., 1 and 2 Cor., Rom.; 4) then come the four Epistles of the first captivity (Col., Eph., Philemon, Phil.); 5) the Pastoral Epistles form the last group of Epistles; 6) the writings of Luke also Pauline (Gospel and Acts of the Apostles); 7) as also the Epistle to the Hebrews.]

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[1] Compare *Lechler*, vol. 2, pp. 115–119.

[2] For a special development of the teaching of the Epistle to the Hebrews, see my "Studies in the Book," vol. 3, pp. 52–81.

§ 104. *Previous Works on Paulinism.*[1]

While the earlier writers on the subject still represent the teaching of Paul according to the customary dogmatic categories, Neander and the more recent theologians have attempted to arrange their representation of his doctrinal system more according to its peculiarity.

Neander begins his presentation—1) with developing Paul's idea of *righteousness* and its relation to the *law*, as forming the central point of his doctrine; 2) as the central point of Pauline anthropology he discusses his idea of human nature as alienated from the Divine life and in opposition to the law; 3) then follow Paul's views as to the preparatives for redemption—Judaism and Heathenism; 4) the work of redemption, its accomplishment by Christ, both actively and passively—the results of the work of Christ—reconciliation with God, redemption and salvation, justification; 5) the appropriation of salvation by faith; 6) the new life proceeding from faith; 7) the church and the sacraments; 8) the Kingdom of God, its idea and extent, the doctrine of the Logos, the kingdom of evil opposed to the Kingdom of God, the development of the Kingdom of God till its final completion; 9) the doctrines of the resurrection, state of the soul after death till the resurrection, and the final consummation.

Schmid first discusses Paul's conception of Christianity in general; and then, starting with the basis that Paul's fundamental idea of *righteousness* has its root in the teaching of Jesus, he maintains that the Pauline representation of Christian truth may be divided into two sections, the first relating to the lack of righteousness in all men, and the second referring to the bring-

[1] Compare *Weiss*, § 60.

ing about of righteousness by means of faith in Jesus Christ. This leads to the discussion of the doctrines of Jesus Christ as the Redeemer, His person and work, righteousness and life through Jesus, justification, the completion of salvation in individuals, the kingdom of Christ and the power of darkness, and the consummation of salvation.

Van Oosterzee discusses the Pauline Theology under two headings—1) humanity and the individual man before and out of Christ; 2) humanity and the individual man through and in Christ. Under this last division he treats of—1) the plan of salvation; 2) the Christ; 3) the work of redemption; 4) the way of salvation; 5) the Church; 6) the future.

Lechler deviates from the plan followed by these writers. He discusses the doctrinal system of St. Paul in three chapters with the following titles: 1) The original preaching of the Apostle Paul, according to the discourses in the Acts, and according to the Thessalonian Epistles; 2) The doctrine of the Apostle Paul in its mature form; 3) The doctrine of the Pastoral Epistles. Under the second chapter we find the matter very fully presented. The first doctrinal part has, for its general topic, *Sin*—1) Sin and death as regards individual man; 2) sin and death in general, and the revelation of God in the pre-Christian world. The second doctrinal part has, for its subject, *Grace and Salvation*—1) Jesus Christ, and redemption through the death and resurrection of Christ; 2) salvation and its realization—justification by faith, the Church of God, the final consummation.

Bernhard Weiss, whose system in part we follow, begins with a representation, in its outlines, of the earliest preaching of Paul as the Apostle to the Gen-

tiles, as it is to be discovered, partly in the discourse at Athens, partly in the Epistles to the Thessalonians. The main doctrinal system of the Apostle, however, he develops in his second section, where he treats of the four great doctrinal and controversial Epistles. The topics which are here represented are—1) Universal sinfulness; 2) Heathenism and Judaism; 3) Prophecy and fulfillment; 4) Christology; 5) Redemption and Justification; 6) The New Life; 7) The doctrine of Predestination; 8) The doctrine of the Church; 9) Eschatology. In his third section he discusses the peculiarities of the Epistles of the imprisonment, and lastly the characteristic teaching of the Pastoral Epistles is presented.

[ANALYSIS: 1) Method of Neander's treatment; 2) that of Schmid; 3) of Van Oosterzee; 4) of Lechler; 5) of Bernhard Weiss.]

SECTION I.

THE EARLIEST TEACHING OF PAUL AS AN APOSTLE TO THE GENTILES.

CHAPTER I.

THE GOSPEL AS THE WAY OF DELIVERANCE FROM THE JUDGMENT.

§ 105. *The Ground of Salvation.*[1]

The fundamental thought of the preaching of the Apostle as a missionary to the Gentiles is essentially a proclamation of the nearness of the Messianic Judgment. But it was not the promising, but only the threatening aspect of this judgment, which was at first set before the Gentiles, in order to startle them out of their sinful life. The mission speeches of Paul are invaluable models of missionary preaching to this day. Take as an illustration the discourse of the Apostle in Athens—how, attaching itself to what remains of the Gentile consciousness of God, Paul proclaims, in the first place, the One true God (Acts 17:22–29). Then follows the proclamation of the approaching judgment of the world, supported by the fact that God has already appointed a Man who will execute this judgment, and that he has given the strongest reason to believe in it, by raising this One from the dead (17:31).

[1] Compare *Weiss*, § 61. This section bears on Soteriology and Ecclesiology.

Upon this message Paul bases his demand that they repent (17:30); and this repentance will consist in their turning away from vain idols to the living God (Acts 14:15), and in serving Him, in view of the impending judgment, according to the will of God as it is proclaimed by His ambassadors. Their fate in the judgment will depend upon their attitude to this demand; for God is willing to overlook the past as the time of ignorance (17:30).

In fact, to sum up, the declarations respecting the Gentiles contained in Acts 14:15–18 and Acts 17:22–31 are remarkable.[1] They consist in the following propositions:

1) The living God, who made and sustains the world (14:15; 17:24, 28), who has distributed man on the face of the earth according to His will (17:26), who has revealed Himself to all, even the heathen (17:23, 27, 28), bears witness of Himself.

2) He will have men worship Him in a becoming manner; He does not desire that they, who are the offspring of God, shall think that the Godhead is like unto *images* made by themselves (14:15; 17:27, 29).

3) God formerly allowed the times of ignorance to pass unpunished (14:16; 17:30).

4) He now requires all men to turn aside from the vain worship of idols, to serve Him, the Living God (14:15; 17:30).

5) For the Day of Judgment is already appointed, the Judge is ordained and accredited (17:31).

That Paul's missionary preaching at Thessalonica had not been different appears from his own retrospect of it (1 Thess. 1:9, 10). The motive which had led the

[1] Compare *Lechler*, vol. 1, p. 325.

Thessalonians also to turn from idols to the service of the Living and True God was the proclamation of the impending judgment, which must bring Divine punishment (2 Thess. 1:8) upon all who, without knowing the true God, walked in their lusts (1 Thess. 4:5). They had learned that Jesus, who was raised from the dead, was to be looked for as the Judge of the world coming from Heaven, and that therefore also He alone could deliver from the wrath of God (1 Thess. 1:10; 2 Thess. 1:7–10). It is only as their Divine Lord, who had been exalted to Heaven, and who comes from Heaven, that Jesus can save the Gentiles in the coming judgment (2 Thess. 1:12).

God comes graciously to the Gentile world, which is sunk in sin, and therefore irremediably lost in the approaching judgment, through "the word of salvation" (Acts 13:26), in which he causes Christ to be proclaimed to them as the Mediator of salvation, in order that they may be saved (1 Thess. 2:16; 2 Thess. 2:10). For it is of Christ that the glad tidings treat (1 Thess. 3:2; 2 Thess. 1:8); and it is Christ Himself who sends forth the messengers (1 Thess. 2:6), in order that they should bear witness to His Divine glory, which Paul himself has seen (2 Thess. 1:10, "our testimony"). Through this message the call to salvation is now addressed to them (2 Thess. 2:14), and those who have received it (1 Thess. 1:6), know themselves as chosen by God out of the mass of the Gentile world (1 Thess. 1:4). It is the message itself, in its quality as the *Word of God* (1 Thess. 1:8; 2 Thess. 3:1), which works upon the heart with Divine power and begets faith, and faith is expressly traced back to the work of the Spirit of God which is operative in the preaching (1 Thess. 1:5). As many will not believe this message, "for all have

not the faith" (2 Thess. 3:2); those in whom the Spirit through the Word worketh faith, thereby know their election (1 Thess. 1:4). Now they know that they are beloved of God (1 Thess. 1:4; 2 Thess. 2:13; 3:5), and may call God their God (2 Thess. 1:12; 1 Thess. 2:2) and Father (2 Thess. 2:16; 1 Thess. 1:3; 3:11, 13). To such as believe He gives, through grace, an eternal comfort and good hope (2 Thess. 2:16) and perfect peace of mind (1 Thess. 5:23; 2 Thess. 3:16) to their conscience, which was terrified at the prospect of the approaching judgment. God has not appointed them to wrath, but that they should obtain salvation through Christ (1 Thess. 5:9).

According to 2 Thess. 2:13 election is accomplished in a historical act, in which God takes individuals out of the world to Himself. He does this, however, "in sanctification of the Spirit"—*i. e.*, by bestowing upon them through His Spirit, the necessary consecration. As in 1 Pet. 1:2, it is only baptism that can be thought of; in it believers receive the Spirit, which puts them into the condition of being consecrated to God (Acts 16:15, 33; 18:8; 19:5; 22:16). Since nothing can be consecrated to God, which is stained with guilt, and therefore unclean, it is self-evident that the consecration by the Spirit in baptism makes him, who receives it, also assured of complete forgiveness of sin (Acts 22:16). Now, however, among adults it is only believers that receive baptism; hence the subjective moment of faith is named alongside of the objective moment of "sanctification of the Spirit" (2 Thess. 2:13). This faith, it is true, is also a work of God for the Word of God worketh faith (1 Thess. 2:13), and the refusal to receive and obey this Word is described as a disobedience which is worthy of punishment (2 Thess. 1:8), and

is traced back to an unsusceptibility to the love of the truth, which is rooted in pleasure in unrighteousness (Thess. 2:11, 12). Those whom God has taken to be His possession in consecration by the Spirit and in faith in the truth (2 Thess. 2:13) now form His Church (1 Thess. 2:14; 2 Thess. 1:4).

ANALYSIS: 1) Nearness of the Messianic Judgment the fundamental thought of Paul's missionary preaching; 2) his sermons models for missionaries; 3) method pursued in the sermons in Acts 14:15–18 and Acts 17:22–31; 4) Paul also lays stress on the impending judgment in his letters to the Thessalonians; 5) through the "word of Salvation" faith is wrought; 6) and they who believe are assured of their election; 7) if they are consecrated to God by the Spirit through baptism; 8) and such constitute the Church.]

§ 106. *The Demands of the Gospel.*[1]

As Christians live in the midst of the sinful world, there is always danger that they be defiled anew with sin. This very fact implies that there must be an ever-progressive sanctification (1 Thess. 4:3), and that they must therefore guard themselves against the lusts and sins of the Gentiles—especially against unchastity (1 Thess. 4:3, 6), as well as against every form of evil (1 Thess. 5:22), which defiles men. Christians must be unblamable in holiness before God (1 Thess. 3:13), and their condition of being consecrated to God must be more and more completely realized in them, the spirit, soul and body being preserved blameless (1 Thess. 5:23). It is the will of God that believers lead holy lives (1 Thess. 4:1–3), and the ambassadors of Christ are authorized to proclaim these precepts of the Lord Jesus Christ (2 Thess. 3:6, 12; 1 Thess. 4:1).

[1] Compare *Weiss*, § 62. This section treats mainly of Christian Ethics, and the Work of the Holy Spirit, or Pneumatology.

Alongside of faith, which must also be more and more established and perfected (1 Thess. 3:2, 10), it is love which characterizes the gratifying continuance (1 Thess. 1:3; 3:6) and the healthy growth of the Christian life (2 Thess. 1:3). If the question arises as to the weapons with which Christians must be equipped as children of the day, in order that they may maintain the watchfulness and the sobriety which secure them against the impure motives of sinful inclinations (1 Thess. 5:5–8), the Apostle names, along with the faith which appropriates the enlightening truth of the Gospel, the love which fulfills the fundamental commandment of the Gospel. This love is, in the first place, love of Christians to one another, or brotherly love (1 Thess. 4:9, 10; 2 Thess. 1:3); and, secondly, toward all men (1 Thess. 3:12), even to those who have done one evil (1 Thess. 5:15). In addition to faith and love, hope of salvation in the approaching judgment of the world (1 Thess. 5:8), or in Christ, through whom they have to look for this salvation (1 Thess. 1:3), appears to be characteristic of Christians as distinguished from the Gentiles, who have no hope (1 Thess. 4:13). Because Christians have in this good hope an eternal comfort (2 Thess. 2:16), with which they can also encourage the fainted-hearted (1 Thess. 5:14), the Apostle can exhort them to rejoice always (1 Thess. 5:16), notwithstanding all the afflictions which they suffer and must suffer (1 Thess. 3:3, 4; Acts 14:22). This joy which arises from hope will show itself in the patience (1 Thess. 1:3) which endures affliction after the example of Christ (2 Thess. 3:5). With this patience there is also connected faithfulness under the persecutions and afflictions which believers have to endure for the sake of the Kingdom of God (2 Thess. 1:4, 5). The Christian stands fast

in the Lord (1 Thess. 3:8), and maintains his faith (2 Thess. 2:15) against all the temptations of the Devil (1 Thess. 3:3, 5).

If God makes these demands of His children, He however gives them the needed strength in answer to their prayers. Believers are urged to pray (1 Thess. 5: 17, 18), and we have the assurance that God will also lead the Christian to the salvation which He has made him hope for (1 Thess. 5:24), by strengthening him for the fulfillment of the necessary conditions, and guarding him from the Evil One (2 Thess. 3:3), or by helping him to attain to the completion of his sanctification (1 Thess. 5:23). God does this by continuing His calling activity through the preaching of the Word (1 Thess. 2:11, 12), which begets still more faith and works in them that believe (1 Thess. 2:13), to the encouragement, strengthening and development of the Christian life. In 1 Thess. 4:8 God is described as the One who is continually bestowing His Holy Spirit upon Christians. This Spirit, which accompanies the Word of God, urges men to sanctification (2 Thess. 2:13).

[ANALYSIS: 1) There must be an ever-progressive sanctification; 2) the weapons with which believers must be equipped are faith, love, and hope; 3) the possession of these brings joy, patience, faithfulness; 4) God will strengthen and complete His work of grace; 5) through His Word and Spirit.]

§ 107. *Summary of Paul's Teaching According to the Acts.*[1]

The Acts give a mere summary indication of the first utterances of Paul after conversion, in the synagogues

[1] Compare *Lechler*, vol. 1, pp. 318–325. For a full analytical development of the doctrinal teaching of Paul according to his two Epistles to the Thessalonians, see my "Studies in the Book," vol. 2, pp. 25–32.

at Damascus (Acts 9:20, 22), next a short reproof addressed to Elymas the sorcerer in Cyprus (13:10, 11), proceeding to record two missionary discourses, a longer one delivered in the synagogue of Antioch in Pisidia (13:16–41, 46, 47), and a shorter one addressed to the Gentile inhabitants of Lystra (14:15–17). Then follow brief notices of discourses to the new converts of Asia Minor (14:22), of the missionary report in Antioch (14:27), of the address of Paul and Barnabas at the Apostolic convention (15:12), and of the dialogue with the jailor at Philippi (16:31), succeeded by the sermon on Areopagus in Athens (17:22–31). The farewell discourse to the elders of the Church at Ephesus, delivered at Miletus (20:18–35), is unique of its kind. When a prisoner Paul made several speeches in self-defense; in Jerusalem, partly before the people (22:1–21), partly before the Sanhedrim (23:1–6); in Cæsarea before Felix (24:10–21, 24, 25); lastly, before Festus and Agrippa (26:2–29). The discourses to the Jews at Rome (28:17–20, 23, 29) form the conclusion of the Book. At this period of Paul's activity, however, we can only take into consideration the discourses recorded in the first eighteen chapters of Acts.

The Gospel which Paul preaches, in conformity with this evidence, is the Gospel of *Jesus* as the *Lord* and Saviour. Immediately after his conversion he preaches in the synagogues at Damascus "that Jesus is the Son of God" (Acts 9:20). From this time forward Paul constantly presents Jesus as the Redeemer and Glorified Lord, whether he speaks in the synagogue of Antioch in Pisidia (Acts 13:23, 32), or points out the way of salvation to the jailor at Philippi (16:31).

Paul also emphasizes the fact that Jesus is a descendant of David in accordance with the promise (13:22, 23);

but in the same discourse he declares Jesus to be also the Son of God (13:33; see also 9:20), in whom the promise (Ps. 2:7) of the theocratic Ruler is fulfilled. In proof of his confession that Jesus is the Messiah, the Son of God, he appeals to the fact of His *resurrection* (13:30, 33, 34, 37; 17:31). Hand in hand with this Divine ratification, Paul appeals to the fulfillment of the prophecies of the Old Testament. This is especially seen in the Pisidian discourse (Acts 13:16–41), where 1) the Davidic descent (13:23); 2), the death on the Cross (13:27–29), and 3) His resurrection 13:30–34) are set forth as the fulfillment of God's promise. This certainly corresponds to the primitive Christian preaching, Paul giving prominence to the redemptive death of Christ, His burial, resurrection on the third day, with the appearances of the Risen One, as facts in the history of salvation, which he announces in common with the other Apostles.

Next to the resurrection, the crucifixion of Jesus appears as the principal fact in these discourses, not only as being quite unmerited (Acts 13:28), but also as foretold by the prophets (13:27, 29).

It is to Jesus to whom we owe *salvation* (13:23, 26; 16:31). The grace of God coming through Jesus Christ consists above all in the forgiveness of sins: "Through this man is proclaimed unto you remission of sins, and by Him every one that believeth is justified from all things—from which ye could not be justified by the law of Moses" (Acts 13:38, 39). In this passage an absolute distinction between the Law and the Gospel is set forth. It states—1) *negatively*, no actual forgiveness of sins and justification are given in the law; 2) *positively*, forgiveness and justification from all guilt and punish-

ment, on account of our sins, are proclaimed, offered, and bestowed upon believers through Christ.

[ANALYSIS: 1) We can only here take into consideration Acts 1–18; 2) Jesus is our Lord and Saviour; 3) a descendant of David, in accordance with the promise; 4) the Messiah, as proved by His resurrection; 5) to Him we owe our salvation; 6) there is a difference between the Law and the Gospel.]

CHAPTER II.

THE PAULINE ESCHATOLOGY.[1]

§ 108. *Method of Presenting the Pauline Eschatology.*

That Paul in his early missionary preaching already presented the leading truths regarding the doctrine of the Last Things, can be seen from his speeches recorded in the Acts of the Apostles, and especially from his Epistles to the Thessalonians.[2] The excitement which these eschatological questions caused in the Church at Thessalonica not only shows with what emphasis Paul had set forth these topics in his preaching, but also forces him to discuss the matter still more fully.

Although, in a logical point of view, it would be best to delay the presentation of the Pauline Eschatology until we had outlined more fully the teaching of the four great Doctrinal Epistles, still this is the most suitable place for the discussion, as the Epistles to the Thessalonians are so strongly eschatological. In our presentation, we will follow the same order as we did in outlining the teaching of Jesus.

[ANALYSIS: 1) In his early preaching, Paul lays stress on the Last Things; 2) so also in his Epistles to the Thessalonians; 3) method of presentation.]

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[1] Compare *Weiss*, §§ 64, 96–99. *Lechler*, vol. 1, pp. 333–339; vol. 2, pp. 87–102.

[2] See my "Studies in the Book," vol. 2, pp. 29–32.

§ 109. *The Teaching Concerning Death.*

Through Adam's sin, spiritual[1] as well as bodily[2] death came upon all men, "for the wages of sin is death" (Rom. 6:23)—spiritual, bodily, and eternal. But Christ has overcome death,[3] and believers are now delivered from spiritual and eternal death;[4] but all men, believers as well as unbelievers, are subject to bodily death,[5] but the time shall come when even this also shall be abolished.[6]

To the Christian, bodily death brings no terror or fear; it cannot separate him from the love of God

[1] Rom. 5:15, "By the trespass of the one the many died."

Rom. 5:17, "By the trespass of the one, death reigned through the one."

Rom. 8:6, 7, "For the mind of the flesh is death; . . . because the mind of the flesh is enmity against God."

Eph. 2:1, "And you did he quicken, when ye were dead through your trespasses and sins."

Col. 2:13, "And you, being dead through your trespasses."

[2] Rom. 5:12, "As through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned."

1 Cor. 15:21, "By man came death."

[3] 2 Tim. 1:10, The grace of God "has been manifested by the appearing of our Saviour Jesus Christ, who abolished death, and brought life and incorruption to light through the Gospel."

[4] Rom. 5:17, "For if, by the trespass of the one, death reigned through the one, much more shall they *that receive the abundance of grace and of the gift of righteousness* reign in life through the one, even Jesus Christ;" . . . *ver.* 21, "that, as sin reigned in death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord."

Eph. 2:5, 6, "Even when we were dead through our trespasses, God quickened us together with [in] Christ (by grace have ye been saved), and raised us up with Him, and made us to sit with Him in the heavenly places, in Christ Jesus."

[5] Heb. 9:27, "It is appointed unto men once to die."

[6] 1 Cor. 15:26, "The last enemy that shall be abolished is death."

(Rom. 8:38, 39), nor from the life in fellowship with Christ (Rom. 8:13, 14). It is but the gate, the door, by which he passes out of this earthly life into a spiritual life—by means of which he enters upon a state of blessed rest—a being "at home with the Lord" (2 Cor. 5:8).

[ANALYSIS: 1) Death the result of Adam's sin; 2) spiritual, bodily, and eternal death; 3) Christ has overcome death for the believers; 4) yet all men are still subject to bodily death; 5) bodily death brings no terror to the believer.]

§ 110. *The State of the Soul After Death.*

Paul does not think of the soul of the believer as going into Hades immediately after death, but as going unto the Lord, to be with the Exalted Christ in Heaven in the Paradise above the earth, the special dwelling-place of God (2 Cor. 12:2, 4). Paul's testimony as to the immediate entrance of the redeemed at death on their Heavenly state is very explicit.

This is implied already by the view that Paul has of the effect which Christ's death and resurrection wrought in the lower world. He also knows that there were two divisions in Hades, as taught by Christ in the Parable of the Rich Man and Lazarus (Luke 16:19–31), before Christ overcame death and Satan. He also knows of the results which followed Christ's descent into Hades, when, immediately after His restoration to life as God-Man, with body and soul reunited, He manifested Himself as Victor and Lord in the lower world. He accepts and knows the same doctrine which Peter presents in 1 Pet. 3:18–20 and 1 Pet. 4:6.[1] What Paul reveals to us in Col. 2:15 corresponds to the teaching of Peter in 1 Pet. 3:18–20; for it was on this occasion that Christ "put

[1] See the full discussion under the Petrine Eschatology, vol. 1, § 77.

off from Himself the principalities and the powers and made a show of them openly, triumphing over them in it." So, likewise, Eph. 4:8, 9 refers to the same event indicated by Peter in 1 Pet. 4:6; for the effect of Christ's manifesting Himself to the saints of the Old Testament was, that "when He ascended on high He led captivity captive, and gave gifts unto men" (Eph. 4:8).

With Paul, Hades still exists as the abode of Satan and his evil angels, and as the fore-hell into which all the souls of unbelievers enter, awaiting the Day of Judgment; but the Paradise of which Paul speaks is no longer under the earth, in Hades, but above the earth, in Heaven itself—even in the third Heaven (2 Cor. 12:3, 4). That part of Hades known as Paradise before Christ's resurrection and descent in triumph (Luke 23:43) has now yielded up its captives, the saints of the Old Testament, who had been held by the power of Satan and death, for the Lord Jesus "hath led captivity captive;" He has snatched all believers from Hades, and has conquered Satan and Hades; and the gifts which the Exalted Christ gave to the saints of the Old Testament, when He ascended on high and entered upon His Kingly and Heavenly throne, were freedom from the dominion of Satan and Hades, and the blessedness and glory of being with Him in Heaven. When Christ ascended on high into the Heaven of Glory, to sit at the Right Hand of God, He led captivity captive; He took with Him into Heaven—snatching them out of the power of Satan, out of the upper part of Hades—those souls who in Paradise had welcomed Him as the Redeemer; and from this time forward Paradise is not regarded as a place or condition of joy *on* the earth, as it was before the Fall, nor *under* the earth as the upper part of the place of the departed souls, as it was be-

tween the Fall of man and the resurrection of Christ, but as *above* the earth, in Heaven itself. And ever since Christ's resurrection from the dead and ascension into Heaven, the souls of the blessed dead, according to the constant testimony of the Apostles, enter immediately into Heaven, to be with Christ in joy and glory—there in blessedness to await the Second Coming of Christ and their glorious resurrection bodies, when, with body and soul reunited, they shall enter upon their full joy in the Lord.

In 2 Cor. 5:6–8,[1] Paul speaks as if the Christian had two homes, and could not leave the one without entering on the other. The one home is where the body is; the other home is where the Lord is; and our Lord is surely not now, in His glorified Presence, in the under world, in Hades, but in the Heaven of Glory. So, also, in Heb. 12:22–24,[2] it is implied that there is no intermediate condition in Hades, between the believer's state here on earth and Mount Zion, the city of the living God, the New Jerusalem, the city of angels. It is implied that the spirits and souls of the saints are with Jesus, the Mediator of the New Covenant. Believers are represented here as actually having come to these, and only needing the supernatural opening of

[1] "Being therefore always of good courage, and knowing that, whilst we are at home in the body, we are absent from the Lord (for we walk by faith, not by sight); we are of good courage, I say, and are willing rather to be absent from the body, and to be at home with the Lord."

[2] "But ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to innumerable hosts of angels, to the general assembly and church of the first-born who are enrolled in Heaven, and to God the Judge of all, and to the spirits of just men made perfect, and to Jesus the Mediator of a New Covenant."

the vision which takes place at death to realize the glory of their estate. Very explicit, likewise, is the testimony given by Paul in Phil. 1:23, when he says: "I am in a strait betwixt the two, having the desire to depart and be with Christ; for it is very far better."

1) Note that the immediate state of dying saints is an object of desire—a most ardent longing.

2) Note, that to depart and to be with Christ involve each other. There is no Hades, neither place nor state between the two. The ardent longing of the Apostle is not to depart from this life and enter on an intermediate state, or to enter Hades—a state or condition which is to close at the Second Coming of Christ and the general resurrection—but his desire is to depart in order at once to be with Christ.

3) Note, that the state of the departed saint is one in which he is with Christ. This agrees with the teaching of Jesus. "Father, that which thou hast given me, I will that, where I am, they also may be with me; that they may behold my glory" (John 17:24). Paul does not long to be in Hades, but his desire is for that peculiar presence with Christ which is found only in Heaven.

[ANALYSIS: 1) The soul of the believer, after death, does not go into Hades; 2) but into Heaven, into the presence of Christ; 3) Paul also knows of the results of Christ's descent into Hades; 4) Col. 2:15 refers to the same event as 1 Pet. 3:18–20; 5) Eph. 4:8, 9 refers to the same event as 1 Pet. 4:6; 6) with Paul, Hades still exists as the fore-hell for the souls of unbelievers; 7) but the Paradise of God is no longer in Hades, but in Heaven; 8) this change in the condition of the souls of the saints took place, as the result of Christ's descent, at His ascension; 9) the souls of all believers, since Christ's resurrection, enter immediately into Heaven; 10) there to await the glorious resurrection of their bodies, at the Last Day; 11) the teaching of 2 Cor. 5:6–8; 12) of Heb. 12:22–24; 13) of Phil. 1:23.]

§ 111. *The Pauline Apocalypse.*

Paul starts with the fundamental thought of apocalyptic prophecy, that while the end of the development of the world is brought about by a supernatural interposition of God, yet the moment of this catastrophe is conditioned by the development of the world itself, and especially by mankind having made full the measure of its guilt, and having thus become ripe for judgment. Hence the Great Day of the Lord, which brings at once the consummation and the judgment, will not come until evil has reached its fullest development.[1] The fullest information that Paul gives with reference to the point of time when the Second Advent of Christ will take place is given in 2 Thess. 2:3–10, in connection with the presentation of his doctrine of Antichrist.

§ 112. *The Doctrine of Antichrist.*

The passage in 2 Thess. 2:3–10, in which Paul presents the doctrine of Antichrist, is certainly one of the most extraordinary portions of the New Testament. The obscurity in which this passage is seemingly involved has its foundation partly in the fact that the Apostle takes for granted an acquaintance with his previous oral instruction, of which *we* have no knowledge (2 Thess. 2:5, 6). This is not the place to make a critical examination of the endlessly diverse explanations which have been given of the words of the Apostle, from the Fathers down to the present day;[2] and all we

[1] 2 Thess. 2:3, "For it will not be, except the falling away come first, and the man of sin be revealed."

[2] It is best not to endeavor to clear up the obscurity in an arbitrary way. Of the various interpretations, that of Weiss—in making the apostasy an unbelieving Christ-opposing Judaism, and "the man of sin," or the pseudo-Messiah, the hero of the Jewish revolution which

can do is simply to follow the words of Paul, and examine what he really does say.

The Apostle here refers to an idea which had found acceptance with many Christians in Thessalonica, and had given rise to some uneasiness of mind (*ver.* 2)—the idea that the Day of the Lord was at hand.[1] Paul does not say that the Lord may not come shortly, but what he does say is, that they were mistaken in believing that He was coming at that very time; that although His coming was imminent, and "as a thief in the night," still the Lord will not come "except the falling away come first, and the man of sin be revealed, the son of perdition (*ver.* 3).

On a careful examination of this whole passage, we find that it teaches:

1) That the adversary (Antichrist) of which Paul speaks, and which is Antichrist by pre-eminence, though not to the exclusion of all others, has his apocalypse or revelation ("he shall be revealed," *vers.* 3, 6, 8). Antichrist is not a mere principle.

2) That this revelation of this "man of sin" will not take place "except the falling away come first" (*ver.* 3). Great apostasies from God have occurred; but here is painted the greatest of all apostasies, without parallel and without equal—"*the* apostasy," "*the* falling away."

3) That the revelation of "the lawless one" will not take place until a certain obstacle to his coming is removed (*vers.* 6–8). There is a definite obstacle in the

ended in the destruction of Jerusalem—is probably the most unsatisfactory.

[1] This disquietude had arisen from three causes—1) some professed to have a teaching of the Spirit—"neither by Spirit"; 2) others falsely interpreted Paul's oral teaching—"neither by word"; 3) while still others circulated a forged letter of Paul—"neither by epistle."

way—"there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one." What this restraining influence is, whether it is the restraining power of political government or the influence of human law, it is not necessary for us here to decide.

4) That one of the marked characteristics of this "man of sin" is open opposition to God and religion (*ver.* 4). In him sin and enmity to God reach their highest point. He is an opposer of God, and of all that is the object of reverence in the world.

5) That this "lawless one" lays claim to the incommunicable attributes of God, "so that he sitteth in the sanctuary of God, setting himself forth as God."

6) That this adversary is noted for his iniquity, sin, and lawlessness. He is "the man of sin," "the son of perdition." The perdition which he brings is the most fearful, even the eternal ruin of souls; and the perdition he suffers is to be of the most awful kind.

7) That he shall come "with all power and signs and wonders of falsehood" (*ver.* 9). As Christ came with the power of truth, and with miraculous signs and wonders of truth, so the Antichrist will come with the power and signs and wonders of falsehood.

8) That "his coming is according to the working of Satan." As Christ has His appearing, so Antichrist has his appearing. As the coming of Christ is according to the working or energy of God, so the coming of Antichrist is according to the working or energy of Satan.

9) That "this mystery of lawlessness," which would mature in the gigantic power of evil which is here depicted, was already at work at the time that Paul was writing (*ver.* 7).

10) That this mysterious adversary is unmistakably a person, or, what is the same, this mystery of lawlessness will culminate in a personal Antichrist ("the man of sin," "the son of perdition," "the lawless one").

11) That the downfall of this adversary will occur at the Second Coming of Christ—"for the Lord Jesus shall slay the lawless one with the breath of His mouth, and bring to naught by the manifestation of His coming" (*ver.* 8).

It does not belong to our science, but more properly to the sphere of Dogmatics, to decide whether or not the characteristics of Antichrist here depicted by Paul have their counterpart in the system of the Papacy and the Pope.

It is also generally agreed that Paul refers to the times of Antichrist when in his letters to Timothy he describes how "in later times some shall fall away from the faith" (1 Tim. 4:1–3), and how "in the last days grievous times shall come" (2 Tim. 3:1–5).

There is no conflict between Paul's description of the events of the last days and that given by Christ in His prophecy on Mount Olivet (Matt. 24:3–31). Our Lord does not refer to Antichrist; He does not speak of any one individual or polity, but rather of those forerunners, false Christs, and false prophets, who are the servants of Antichrist and actuated by his spirit. Christ's prophecy does not elucidate for us the characteristics of the Antichrist, nor does it give us any information on this point.

[Analysis: 1) The seeming obscurity of 2 Thess. 2:3–10; 2) Antichrist has his apocalypse or revelation; 3) this revelation will not take place until "the falling away come first;" 4) until a certain obstacle to His coming has been removed; 5) this "man of sin" is in open opposition to God and religion; 6) he lays claim to the incommunicable attributes of God; 7) he is noted for his iniquity and law-

lessness; 8) he shall come with the power and wonders of falsehood, 9) according to the working of Satan; 10) this "mystery of lawlessness" was already at work in Paul's time; 11) is undoubtedly a person, an individual; 12) his downfall will occur at the Second Coming of Christ; 13) references to Antichrist in the Pastoral Epistles; 14) this description agrees with the prophecy of Christ in Matt. 24.]

§ 113. *The Fullness of the Gentiles.*

The promise of Jehovah to Abraham was, that in him should all the families and all the nations of the earth be blessed (Gen. 12:3; 18:18). In the great prophecy of Gen. 49:10, it is declared that Shiloh shall come, "and unto Him shall the obedience of the peoples be." Accepting, as the just interpretation of Shiloh, that it refers to the great Prince of Peace (Isa. 9:6), the passage teaches when, in general, the promise to Abraham is to be fulfilled. It is to be after the coming of Shiloh, the Prince of Peace, and He is to be the center of this gathering of the peoples. The *peoples* are the nations, the Gentiles, over against Israel as one people.

The commission given by our Lord to His Apostles embraced all nations—in fact, every creature;[1] and He Himself expressly says that "this Gospel of the Kingdom shall be preached in the whole inhabited earth for a testimony unto all the nations; and then shall the end come" (Matt. 24:14).[2] He also speaks of the rejection of Israel, and the calling of the Gentiles, for "the kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof" (Matt. 21:43).[3]

[1] Matt. 28:19, "Make disciples of all the nations, baptizing them . . teaching them to observe all things."

[2] He does not say that all the Gentiles shall be converted before the end, but that the Gospel shall be preached in the whole inhabited earth for a testimony unto all the nations.

[3] Compare Matt. 22:1–10.

In the prophecy of the calling of the Gentiles, there was, however, the presupposition throughout that Israel should first participate in the Messianic salvation, and that through them it should come to the Gentiles. Salvation, in the historical order, was offered first to the Jew, and then to the Greek (Rom. 1:16). And yet the position of Jews and Gentiles to salvation is not the same. The promise was given by grace to the Jews (Gal. 3:18); but after God had once given this promise, His truthfulness binds Him to a fulfillment of His promise (Rom. 15:8). Towards the Gentiles He had bound Himself by no similar promise; they could but praise the mercy of God if He pitied their need (Rom. 15:9). His calling of the Gentiles is but a richer evidence of His mercy, which from its very nature is free and unconditioned (Rom. 9:15).

By the unbelief of Israel, it was necessary that the natural historical order should be broken. The Gospel should have been embraced *first* by the Jews as a nation, and through them, as a nation of priests and ministers of God, by the rest of mankind. But as the Jews as a race broke the normal, Divine order by their rejection of Christ, the reception of salvation on a large scale took place first among the Gentiles. And Paul, in his great argument of Rom. 9–11, speaks of "the fullness of the Gentiles coming in" (Rom. 11:12, 25), and after this has taken place the hardness of Israel is to cease. Paul speaks of the rejection of Israel and the calling of the Gentiles as a mystery—one of those insoluble, moral mysteries which, after explanation is exhausted, still lies heavy on the heart.[1]

[1] Rom. 11:25-27, "For I would not, brethren, have you ignorant of this mystery, lest ye be wise in your own conceits, that a hardening in part hath befallen Israel, until the fullness of the Gentiles be

It is God's will that by the apostasy of Israel salvation is come unto the Gentiles (Rom. 11:11, 12). When the gap made in the Kingdom of God by the fall of Israel is filled up,[1] when the fullness of the Gentiles be come in, then shall all Israel be converted (Rom. 11:25, 26). Paul also seems to imply that after the conversion of the Jews a still more powerful converting influence over the Gentile world shall go forth, for "if their fall is the riches of the world, and their loss the riches of the Gentiles, how much more their fullness?" (Rom. 11:12; also compare 11:15).

That a complete picture of the final development of God's Kingdom upon earth, arranged in chronological order, was seen by Paul, is not to be supposed. The Spirit disclosed to him different vistas and features as circumstances made necessary. It is for us, who study his Epistles, to combine these separate features and form them into a harmonious whole. Seven things, at least, Paul takes for granted in his presentation: 1) that Israel has been rejected for a time; 2) that salvation is now being offered to the Gentiles; 3) that the Gentiles may be cast off again on account of unbelief (*vers.* 20–22); 4) that the time will come when the fullness of the

come in; and so all Israel shall be saved: even as it is written. There shall come out of Zion the Deliverer; he shall turn away ungodliness from Jacob; and this is my covenant unto them, when I shall take away their sins."

[1] Some maintain that Paul teaches a universal conversion of the Gentiles before the conversion of Israel, but the true meaning of *fullness* (*pleroma*) in this connection is, "that by which a thing is filled," "the complement," "the full number of the Gentiles." The Gospel is to be preached unto all nations, and, on the one hand, Gentiles shall continue to be saved; but, on the other hand, evil shall also increase until its development into Antichrist (2 Thess. 2:3–10), but at the time when the full number of Gentiles has been converted, then shall all Israel be saved.

Gentiles be come in (*ver.* 25); 5) that then all Israel shall be converted; 6) that then a still larger conversion among the Gentile world shall take place; 7) that all this shall take place at the Coming of Christ, and at the end to which that return is the introduction.

[ANALYSIS: 1) The promise to Abraham; 2) the prophecy of Gen. 49:10; 3) Christ foretells the rejection of Israel and the calling of the Gentiles; 4) salvation was first offered to the Jews, and then to the Gentiles; 5) the calling of the Gentiles an evidence of the mercy of God; 6) the historical order of salvation was broken by the unbelief of the Jews; 7) the fullness of the Gentiles shall first come; 8) then the hardening of Israel shall cease; 9) the teaching of Rom. 11:25, 26; 10) Paul does not teach a universal conversion of the Gentiles before the conversion of Israel; 11) by the fullness of the Gentiles is meant "the full number of the Gentiles," sufficient to fill up the gap made in the Kingdom of God by the fall of Israel; 12) Paul does not give us a description of the last times in a chronological order; 13) seven things which Paul takes for granted.]

§ 114. *The Conversion of Israel.*

Paul clearly teaches that there is to be, before the end of the world, a great national movement of the Jews towards Christianity. God hath not cast off his people which he foreknew (Rom. 11:2). His doctrine on this point is in strict harmony with the prophecy of Hosea,[1] and as that prophet speaks of a national restoration of Israel, in the latter days, in connection with the reception of the Messiah, so also does Paul.

The teaching of Paul also agrees with that of Christ, for our Lord clearly presents the same great facts in regard to Israel's future rejection and restoration. Their

[1] Hos. 3:4, 5, "For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without pillar, and without ephod or teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their King; and shall come with fear unto the Lord and to His goodness in the latter days."

house was to be left desolate; Christ was to remain long hidden to them; but the time was to come when they should joyously hail Him as coming in the name of the Lord; and with this was to be connected the beholding of Christ again.[1] So also, in Luke 21:24,[2] our Lord prophesies of the slaughter of a large part of the nation, of their captivity, of their dispersion among the nations, of the down-treading of Jerusalem by the Gentiles—and yet of the coming of a time when all this shall have reached its termination, when the times of the Gentiles shall be fulfilled.

This whole subject is most fully discussed by Paul in Rom. 11:11–32. From this passage we learn:

1) That the reference is not to the spiritual Israel—the Israel of God as in Gal. 6:16—but to the national Israel.

2) That Paul refers not simply to individual Israelites, but that this passage can be understood of nothing else than the people of Israel as a nation (*vers.* 26–32).

3) That the hardening in part which has now befallen Israel will cease at a certain definite time in the future (*ver.* 25).

4) That this conversion of Israel will occur when the fullness of the Gentiles shall have come (*ver.* 25).

Paul does not know of any *temporal* restoration of the Jewish nation to Palestine, nor of any renewal of the Temple service in Jerusalem.

[ANALYSIS: 1) God has not cast off his people Israel; 2) the prophecy of Hos. 3:4, 5; 3) the teaching of Jesus; 4) of Rom 11:

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[1] Matt. 23:38, 39, "Behold your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh into the name of the Lord."

[2] "And they shall fall by the edge of the sword, and shall be led captive into all the nations: and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled."

11–32; 5) Paul knows of no temporal restoration of Israel to Palestine.]

§ 115. *The Second Coming of Christ.*

According to the teaching of Paul in his earliest Epistles, Christ comes down from Heaven in Divine glory, accompanied by angels as He Himself has prophesied. The description which Paul gives of the return of Christ is plainly based upon Christ's discourse concerning His Second Coming.[1] He teaches the Thessalonians to look for the Son of God from Heaven (1 Thess. 1:10; 4:16), and it is assumed that He comes in the clouds of Heaven (1 Thess. 4:17). The glory of His might in which He is then glorified (2 Thess. 1:9, 10), is none other than the glory of His Father (Mark 8:38), in which he is to appear on the occasion of His return. This *Parousia* is called "the revelation of the Lord Jesus from Heaven" (2 Thess. 1:7), and the angels of His power accompany Him as the executors of his commands. According to 1 Thess. 4:16, the archangel calls together the angels to form the retinue of Christ, and the trump of God (see Matt. 24:31) announces to the whole world the coming of the Great Day of the Lord.

In the four great Doctrinal Epistles, the coming of the Lord also comes into the foreground.[2] With the

[1] 1 Thess. 4:16, "For the Lord Himself shall descend from heaven, with a shout, with the voice of the archangel, and with the trump of God."

[2] 1 Cor. 4:5, "Wherefore judge nothing before the time, until the Lord come."

1 Cor. 1:7, "Waiting for the revelation of our Lord Jesus Christ."

1 Cor. 11:26, "For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come."

1 Cor. 16:22, "If any man loveth not the Lord, let him be anathema. Our Lord cometh."

Parousia of Christ comes the end in the absolute sense (1 Cor. 15:23; 1:8; 1:13, 14),[1] and therewith the moment for the realization of the Christian hope.

With respect to the *time* of the Second Coming, Paul constantly refers to the event as "the day of Christ" (1 Cor. 1:8; 5:5; 2 Cor. 1:14). How near the Apostle regarded the Lord's coming is very clear from 1 Cor. 7:29; 10:11; Rom. 13:11, 12.

According to the Pastoral Epistles, there will be in the last times a great falling away from the faith (1 Tim. 4:1; 2 Tim. 4:3, 4), and "grievous times shall come" (2 Tim. 3:15). To Paul these signs are already appearing (2 Tim. 3:5, 6), and he charges Timothy to "keep the commandment, without spot, without reproach, until the appearing of our Lord Jesus Christ, which in His own times He will show" (1 Tim. 6:13, 14), and he exhorts him to preach the Word "in the sight of God, and of Christ Jesus, who shall judge the quick and the dead, and by His appearing and His kingdom" (2 Tim. 4:1, 2). With this Second Coming of Christ comes "that day" (2 Tim. 1:12, 18; 4:8), the Day of Judgment, on which Christ, as the Judge of the living and the dead (2 Tim. 4:1, 8), will render to the wicked according to their works (2 Tim. 4:14); and to the righteous, even to all who love His appearing, shall He assign the crown of righteousness (2 Tim. 4:8).

In the Epistle to the Hebrews the Day of Judgment is regarded as coincident with the day of the Second Advent, when He again bringeth in the first-born into

[1] 1 Cor. 15:23, "Then cometh the end, when he shall deliver up the kingdom to God." Meyer's view, that Paul, by the statement "then cometh the end," means "the end of the resurrection," is to be rejected. The end to which Paul here refers is "the end of the present age of the world," "the final consummation."

the world (Heb. 1:6).[1] It is at hand (Heb. 10:37); believers are to make ready for the end (3:14; 6:11), because their salvation is near (6:9). They wait for the Second appearance of Christ, not to come into judgment, but to receive salvation (Heb. 9:28) from the perdition which overtakes those who have not faith unto the saving of the soul (Heb. 10:37–39).

[ANALYSIS: 1) Teaching of Paul in his Epistles to the Thessalonians; 2) in his four great Doctrinal Epistles; 3) in the Pastoral Epistles; 4) in the Epistle to the Hebrews.]

§ 116. *The Resurrection of the Dead.*

The death of believers in the Church at Thessalonica had given rise to the fear that these would either not at all partake in the glory and salvation of Christ's coming, or not in the same manner as the survivors, but that those who would be alive would rather have some advantage over those that had fallen asleep (1 Thess. 4:13). Paul refers them to the word of Christ (*ver.* 15), according to which *all* His elect will be gathered together around Him at His return.[2] To this end the Christians who are dead will then rise first (1 Thess. 4:16). The first is by no means meant to contrast this resurrection with a second general resurrection which would be separated from the first by a thousand years. Of this Paul teaches nothing.[3] It seems from the context that, by this resurrection, the dead in Christ will be placed on a level with the survivors, before the hour of blessedness has struck for

[1] This passage undoubtedly refers to the Second Advent of Christ.

[2] Matt. 24:31, "And he shall send forth his angels with a great sound of a trumpet, and they shall gather together His elect from the four winds, from one end of heaven to the other."

[3] Phil. 3:11 seems, however, to refer to a special resurrection of the righteous.

the latter, and that therefore those that are alive can in nowise precede them that are fallen asleep. Then the survivors, along with the dead who have been thus raised up, will be caught up in the clouds and borne into the air, in order to meet the Lord who is descending from Heaven (1 Thess. 4:17). Thus, then, there is effected that gathering together of the elect into Christ (2 Thess. 2:1), with which their salvation from the world, as well as their greatest blessedness, begins.

So certainly as we believe that Jesus has risen again from the dead, will God through this Jesus, who through this resurrection has been exalted to be the Mediator of salvation, one day bring with Him those who are fallen asleep in Jesus (1 Thess. 4:14). Where God will bring them is not said. It is best to understand 1 Thess. 4:17 to mean that they will be brought to meet the Lord, not for the purpose of fetching Him down to earth, but to be led home by Him. And since the dead and the living believers are one day to live together with Him (1 Thess. 5:10), the former being raised up by a resurrection which is of the same nature as that of Christ (1 Thess. 4:14), and therefore not to an earthly, but to a heavenly life, every thought of an earthly reign of Christ is excluded. The completed Kingdom of God, to which believers are called (1 Thess. 2:12 ; 2 Thess. 1:5), is plainly conceived of as a heavenly kingdom, such as Christ had spoken of.

In the four great Doctrinal Epistles, the doctrine of the Resurrection is more fully presented. In 1 Cor. 15, Paul discusses two leading points: 1) the fact of a future resurrection (*vers.* 12–34), and 2) the manner of it (*vers.* 35–38). He establishes the fact or the certainty of the resurrection, in opposition to those by whom it is denied, by the resurrection of Christ (*vers.* 12–19).

But now Christ being risen from the dead, His resurrection guarantees and involves the future resurrection of all men (*vers.* 20–22).

Before the coming of the final consummation, death, as the last of all enemies, is overcome and robbed of all power, in that the dead are raised (*ver.* 26). This resurrection takes place in a moment, on the signal given by the last trumpet (*ver.* 52), which, according to 1 Thess. 4:16, announces at the same time the Second Coming of Christ. The believers, who are alive, who have a body which has not yet been delivered from the bondage of corruption (Rom. 8:21, 23), and which is therefore mortal (Rom. 8:11) and not fitted for participation in the perfected Kingdom of God (1 Cor. 15:50), shall be changed at the same moment in which the dead are raised (*vers.* 51, 52), so that their corruptible and mortal bodies immediately put on incorruption and immortality (*ver.* 53), and are clothed with glorified bodies, the habitations which are from Heaven (2 Cor. 5:1, 2).

As Paul mainly speaks of the resurrection of believers, of those who are Christ's (1 Cor. 15:23), who have fallen asleep in Jesus (1 Thess. 4:14), some have maintained that he knows nothing of the resurrection of unbelievers. But Paul distinctly speaks of the Judgment which shall overtake the world, and we frequently find the judgment of wrath on the ungodly associated with the redemption of the pious, by way of contrast.[1] This judgment naturally presupposes a *universal* resurrection, including the ungodly; and although Paul only once makes express mention of the resurrection of the ungodly; still his testimony is very

[1] 2 Thess. 1:6–10; Rom. 2:5–13, 16; 9:22; 2 Cor. 5:10; Gal. 6:7, 8.

explicit and clear.[1] The passage in 1 Cor. 15:20–23 does not exclude the fact that Christ is also the Raiser of the dead for the unbelieving, for the Risen Christ is the beginning of the history of the end. Certainly no one shall be made alive except by Christ and His power, but this will happen to all. Meyer, in his note on 1 Cor. 15:22, puts this very clearly: "Christ, when He appears in His glory, is not simply the Giver of life for His believing people, . . . but His life-giving power extends also to the other side—that is, to the unbelievers who must experience the necessary opposite of the completed redemption; these He awakes to the resurrection of condemnation. Paul thus agrees with John 5:28, 29;[2] Matt. 10:28;[3] and thus His declaration recorded in Acts 24:15,[1] finds its confirmation in our text." The same Almighty power that has raised Christ will raise also all men (1 Cor. 6:14), that each one may receive the things done in the body, according to what he hath done, whether it be good or bad (2 Cor. 5:10), "for we shall all stand before the judgment-seat of God" (Rom. 14:10–12).

According to Paul all shall arise, "but each in his own order" (1 Cor. 15:23), which does not mean so much an order of succession, but rather "in his own

[1] Acts 24:15, "There shall be a resurrection both of the just and unjust." Compare also 2 Cor. 5:10, "For we must all be made manifest before the judgment seat of Christ, that each one may receive the things done in the body, according to what he hath done, whether it be good or bad."

[2] John 5:28, 29, "For the hour cometh, in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment."

[3] Matt. 10:28, "Be not afraid of them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell."

division or class," as of an army. Paul here distinguishes three stages or divisions: 1) the resurrection has begun already with Christ Himself as the first-fruits; 2) at His coming to judge the quick and the dead "they that are Christ's" shall be raised up; 3) "then cometh the end," the absolute consummation, which presupposes or involves the universal resurrection and judgment. How soon or how long after the *Parousia* it is not said, but at the same time of Christ's putting all his enemies under his feet (*ver.* 25), the resurrection of unbelievers shall take place. These too shall be judged (1 Cor. 6:2; 11:32), of which their resurrection is the prelude. Paul certainly does not state that a period, longer or shorter, intervenes between the resurrection of believers at the Second Coming of Christ and the end itself (the Last Judgment); but, on the other hand, he says nothing to exclude this idea. Ellicott, in his commentary on 1 Corinthians, gives us the results of the most exact exegesis of this passage: "Whether any, and, if any, what interval is to be supposed to exist between this *Parousia* and 'the end' of the following verse—in fact, between the *epeita* (*then*) and the *eita* (*then*)—the sober interpreter cannot presume even to attempt to indicate. This only may be said, that the language *seems* to imply a kind of interval; but that there is nothing in the particles or in the passage to warrant our conceiving it to be longer than would include the subjugation of every foe and every power of evil, and all that may be immediately associated with the mighty '*end*' which is specified in the succeeding verse . . . It must be carefully remembered that the Apostle is here dealing with a single subject, the resurrection of the dead, and not with the connected details of Eschatology. These must be

gathered from other passages and other portions of Scripture."

The resurrection to which Paul looked forward is by no means a simple restoration of the present body. His views are especially explicit with reference to the resurrection bodies of the believers. He illustrates the *manner* and the details of this resurrection by the similitude of the seed-corn (1 Cor. 15:36–38). It is the body of the particular individual which has decayed, which is quickened at the resurrection, and yet it is, so far as its properties are concerned, an entirely new one. The Apostle seeks to make manifest, by different contrasts, the specific quality of the resurrection body. Instead of the corruption which comes into sharpest manifestation by the decay of the body in the grave, there comes *incorruption* (1 Cor. 15:42), which Paul also describes as the redemption of our body from the bondage of corruption (Rom. 8:21, 23). Instead of dishonor, which belongs essentially to the weak body, and affects in the most shocking way the decaying corpse, there comes, according to 1 Cor. 15:43, *glory;* instead of weakness, which in the corpse appears as complete powerlessness, comes full *power* (*ver.* 43). But all is comprehended in the fundamental contrast (*ver.* 44), according to which the body sprung from Adam, made of the dust of the ground, was earthly (*vers.* 47, 48), and therefore a physical or natural body (*vers.* 45, 46), while that springing from the heavenly Second Adam will be heavenly (*vers.* 47, 48), and therefore, like the glorified body of the Risen Christ (*ver.* 45), spiritual.

In 1 Cor. 15:22, we read: "In Christ shall all be made alive." The *shall* points out the time of the universal resurrection as future. "Christ the first-fruits; then

they that are Christ's, at His coming. Then cometh the end" (*vers.* 23, 24). This seems to mark Christ as the only Risen One, and seems to fix the time of every other rising at His coming. There is no warrant, therefore, for the idea that any true resurrection, except that of our Lord, has ever taken place, or that any will take place until His coming, which is to be followed by the Judgment, and the end of all things. To this sole instance of complete resurrection, which is presented by Christ as the first-fruits, conjecture has added the risen saints spoken of in Matt. 27:52, 53.[1]

The opinion of some of the ancients and of a number of the moderns is, that these risen saints went into Heaven with our Lord in glorified bodies. But there is no warrant for this in the words of the text. There is nothing about the glorification of their bodies, nothing about their entering into Heaven with the Lord; and it seems to be the express doctrine of the New Testament that none but Christ has experienced a proper resurrection—*i. e.*, a permanent immortal restoration from death—and that He is the only one who has so far assumed the glorified body.[2] The miracles spoken of in Matt. 27:52, 53, were miracles not of the glorifying resurrection, but of restoration to the natural

[1] "And many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many."

[2] "Each dispensation has had an actual passing of the whole man into eternal life. Under the pre-Mosaic dispensation, Enoch was translated (Gen. 5:24), attesting the doctrine that man has a home beyond this world; under the Mosaic, Elijah was borne to Heaven, undying; and, last and highest, our Lord, the first to rise from the dead in the full sense of rising, and still the only one who has entered on the glorious condition of the resurrection, ascended on high." (*Manuscript Lectures of Dr. Krauth.*)

life. The miracles restored the soul to the body, but did not glorify the body, and those thus restored died again.

The events here recorded are simply an exhibition on a grander scale of the same miraculous power as shown in raising the daughter of Jairus, the son of the widow of Nain, or of Lazarus.

[ANALYSIS: 1) The resurrection will take place at the Second Coming of Christ; 2) those who have fallen asleep in Jesus will rise first; 3) then the believers who are alive at the Coming of Christ; 4) all the saints shall be gathered together with Christ; 5) to what place God will bring them is not said; 6) the completed Kingdom of God is a heavenly Kingdom; 7) the teaching of 1 Cor. 15; 8) Paul teaches the resurrection of the wicked; 9) he distinguishes three stages of the resurrection; 10) the manner of the resurrection; 11) the nature of the resurrection body of believers; 12) the universal resurrection is still future; 13) Christ is the only one that has as yet risen from the dead; 14) the saints of Matt. 27:52, 53.]

§ 117. *The General Judgment.*

The resurrection is not yet the judgment itself, but only the preparation for it. According to the two Epistles to the Thessalonians, written about 52 A. D., the day of the *Parousia* is the Day of the Lord, when the Divine judgment of wrath brings "punishment, even eternal destruction from the face of the Lord and from the glory of His might" upon all the godless, "rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus" (2 Thess. 1:8, 9). It is on account of this coming destruction that Paul everywhere urges the sanctification of his readers (1 Thess. 3:13; 5:23; 2:19). The slaying of Antichrist (2 Thess. 2:8) is nothing else than the first act of this judgment. Christ appears on that Last Day "with the angels of his power," "in flaming fire"

(2 Thess. 1:8), which last symbolizes the Divine Judgment of wrath (1 Thess. 1:10; 5:9), as the one who takes vengeance upon the godlessness and wickedness of the Gentiles (2 Thess. 1:8; 1 Thess. 4:6), on account of their carelessness and worldliness (1 Thess. 5:3; see Matt. 24:37–39), and their unbelief and hostility to the Gospel (2 Thess. 1:8; 2:12). As the Judge of the world, he brings an eternal destruction upon all the godless (2 Thess. 1:9; 1 Thess. 5:3)—a destruction which is also called perdition (2 Thess. 2:3), as in the discourses of Christ (Matt. 7:13). Once it is described, in general, as affliction (2 Thess. 1:6, 7).

According to the four great Doctrinal Epistles, salvation is regarded as a salvation from the wrath of God (Rom. 5:9), from death (2 Cor. 7:10), and from the destruction which comes to all who do not attain to righteousness (1 Cor. 1:18; 2 Cor. 2:15). The official decision with reference to those who fall into condemnation, and to those who are saved from it, takes place at Christ's Second Coming.[1]

Paul lays stress on the fact that the day of the *Parousia* is at the same time the Messianic Day of Judgment, when God, by Christ, will decide who is found approved, and who is not (1 Cor. 1:7, 8; 5:5; 2 Cor. 1:14). For even those who profess faith, on account of various sins may fall under the judgment of God (1 Cor. 11:29, 32; Rom. 13:2), or into utter ruin (1 Cor. 10:5–12; 8:11; Rom. 14:15); all heathenish sins simply exclude from the Kingdom of God (Gal. 5:19–21; 1 Cor. 6:9, 10). On those who love not Jesus (1 Cor. 16:22),

[1] 1 Cor. 4:5, "Wherefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and make manifest the counsels of the hearts; and then shall each man have his praise from God."

as well as on those who teach false doctrine (Gal. 1:9), Paul utters an anathema.

Each individual, if he wishes to be saved, must participate in the salvation offered in the Gospel (1 Cor. 9:23, 24); therefore, all must appear before the Judgment-seat of God, in order that "each one of us may give account of himself to God" (Rom. 14:10, 12).

The rule by which judgment shall be passed is the righteousness required by God, for God "will render to every man according to his works"—to them that by patience in well-doing seek for glory and honor and incorruption, *eternal life;* but unto them that are factious, and obey not the truth, but obey unrighteousness, *shall be wrath and indignation, tribulation and anguish*, upon every soul of man that worketh evil" (Rom. 2:6–9). "For we must all be made manifest before the Judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad" (2 Cor. 5:10). There is here no conflict with the doctrine of grace, for believers are saved by faith (Rom. 3:28), but judged and rewarded according to their works. Unbelief and impenitence condemns (Rom. 2:5, 8), and unbelievers shall also be judged and punished according to their works. This equivalence is but the natural correspondence between the harvest and the seed-time (Gal. 6:7, 8).

According to the Epistle to the Hebrews, one of the fundamental doctrines of Christianity is, that there shall be an "eternal Judgment."[1]

[1] Heb. 6:1, 2, "Wherefore let us cease to speak of the first principles of Christ, and press on unto full growth; not laying again a foundation of repentance from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal Judgment."

If believers shall inherit salvation (Heb. 1:14), there is also naturally a retributive punishment to those who neglect so great salvation (Heb. 2:1–3). At the Day of Judgment this retributive punishment shall be visited upon the godless (Heb. 10:30), and his judgment is dreadful [1] and unavoidable.[2] He brings upon those who shrink back,[3] and upon all the adversaries of God,[4] the perdition which according to Heb. 9:27,[5] is not simply bodily death, but something more dreadful, and it is repeatedly represented as a consuming fire (Heb. 10:27; 12:29). This Judgment-day of God (Heb. 10:25) is introduced with the last great shaking of the heaven and the earth,[6]—*i. e.*, with the overthrow of the present world (Heb. 1:11, 12).

The Judgment is held by Christ,[7] but the saints of God also will take part in the Judgment.[8] The state-

[1] Heb. 10:31, "It is a fearful thing to fall into the hands of the living God."

[2] Heb. 12:25, "See that ye refuse not him that speaketh. For if they escaped not, when they refused him that warned them on earth, much more shall not we escape, who turn away from Him that warneth from heaven."

[3] Heb. 10:39, "But we are not of them that shrink back unto perdition."

[4] Heb. 10:27, "There remaineth . . . a certain fearful expectation of Judgment, and a fierceness of fire which shall devour the adversaries."

[5] "It is appointed unto men once to die, and after this cometh judgment."

[6] Heb. 12:26, "Now he hath promised, saying, yet once more will I make to tremble not the earth only, but also the heaven."

[7] Rom. 2:16, "In the day when God shall judge the secrets of men, according to my Gospel, by Jesus Christ."

2 Cor. 5:10, "For we must all be made manifest before the Judgment-seat of Christ."

[8] 1 Cor. 6:2, 3, "Know ye not that the saints shall judge the world? . . . Know ye not that we shall judge angels?"

ment in 1 Cor. 6:2 can best be understood if we suppose that the Apostles and saints of all ages being present at the Judgment sitting on their thrones, participating in the glory of Christ, confirm in their inmost hearts the judgments declared by Christ. The statement in *ver.* 3, implying that believers will hereafter judge not only men but angels, seems to be connected with the idea that Christ will pass judgment upon all hostile powers, even on the spirit-world, when He shall abolish all rule and all authority and power (1 Cor. 15:24), and that the saints in some way shall co-operate and take a part.

But what will become of the ungodly after their resurrection and after the Judgment has been passed upon them? Their lot will be the corruption spoken of by Paul in Gal. 6:8, the destruction of 2 Thess. 1:9; Rom. 9:23, the perdition of Phil. 1:28 and 3:19.[1] What this means we will discuss later.

[ANALYSIS: 1) The resurrection is the preparation for the Judgment; 2) the Judgment accompanies the Second Coming of Christ; 3) the slaying of Antichrist the first act of Judgment; 4) the teaching of the Epistles to the Thessalonians; 5) of the four great Doctrinal Epistles; 6) all must appear before the Judgment-seat of Christ; 7) the rule of Judgment; 8) the teaching of the Epistle to the Hebrews; 9) the Judgment is held by Christ; 10) believers shall take part in it; 11) the lot of the ungodly.]

§ 118 *The Final Consummation.*

We must distinguish between the Kingdom of Christ which begins with the Second Coming and the resurrection of believers, and the consummation itself. The consummation, the end, does not take place until Christ delivers up the Kingdom to God the

[1] "They are the enemies of the cross of Christ: whose end is perdition."

Father (1 Cor. 15: 23, 24). It is not for us to decide the times and seasons; but since Christ "must reign till He hath put all His enemies under His feet" (*ver.* 25), it is clear that during the Day of Judgment, which begins with His Second Coming, there still remain enemies to be subdued. The fully achieved victory, the pure, perfect, blessed Kingdom of God, begins with the general resurrection and the judgment of the world, that "day of wrath and revelation of the righteous judgment of God" (Rom. 2:5). As the last enemy that shall be abolished is death (Cor. 15:26), we may infer that the general resurrection immediately precedes.

Paul, however, knows of no earthly consummation. With the resurrection and change of believers there begins immediately the perfected Kingdom of God, when that which is perfect is come, and we see face to face, and know also as we have been known (1 Cor. 13:10–12). From this Kingdom the unbelievers and ungodly are shut out (1 Cor. 6:9, 10; Gal. 5:21). Christ, who as Redeemer has hitherto ruled the Church, after all things have been subjected to Him (1 Cor. 15:28), gives up His dominion to God, even the Father (*ver.* 24), because now the object of the Mediatorial rule has been fulfilled. Henceforward God is all in all (*ver.* 28), in contrast to the Mediatorial rule held by the Son. The whole context of this passage excludes any reference to a restoration or restitution of all things (*Apokatastasis*), for the dominion which God henceforward wields immediately can be no other than that which Christ has received and given up to God the Father; and that does not consist in the fact that all hostile powers are utterly destroyed, *annihilated*, or converted, but in this, that they have become power-

less, and are subject to His will. There is no doctrine that contradicts the teaching of Paul in a more unwarrantable manner than that of the so-called *Apokatastasis*, nor is there any foundation whatever to maintain that Paul teaches the final annihilation of the wicked.

As according to Gen. 3:17, 18, the primal curse fell also on the earth, the earth also must share in the promised restoration. This restoration is directly announced in Isa. 11:6–9. Paul, in Rom. 8:19–23, maintains that because irrational creation was involved in the fall, it shall also take part in the restoration. "Creation itself also shall be delivered from the bondage of corruption into the liberty of the glory of the children of God" (*ver.* 21). A new and glorious world shall take the place of the present. This passage, however, does not suggest an absolute annihilation and subsequent new creation, but rather, in harmony with "the redemption of our body" (*ver.* 23), or our bodily resurrection, a transformation and transfiguration of existing nature. It is nowhere said that the *kosmos*, or the world of order, shall pass away, but "the fashion of this *kosmos* shall pass away" (1 Cor. 7:31); and the fire, which shall consume the earth, as we have already seen (2 Pet. 3:10), is to be thought of as a fire of purification, and not of annihilation.

In the Epistle to the Hebrews the final consummation begins in the perfect Kingdom of God "that cannot be shaken" (Heb. 12:28), whose coming presupposes the change (Heb. 1:11, 12) that comes with the final shaking up of heaven and earth (12:26, 27). This Kingdom appears under the image of the city founded by God Himself (11:10), for which even the patriarchs longed as for their heavenly home (11:14–16). And although Christians, even now in a certain sense, are come to this

heavenly Jerusalem (12:22), still they long after the abiding city of the future (13:14) as their better possession (10:34). In this Heavenly City of God they will live in immediate nearness to God, seeing His face (12:14); and, being delivered from all their trials, they shall share in His glory (2:10). The final consummation is, therefore, not an earthly one. The contrast between heaven and earth has been removed by the shaking which overtook "not the earth only, but also the heaven" (12:26). It is only after the resurrection (6:2), which is a better resurrection than the simple awakening to earthly life (11:35), which a few individual saints experienced, that believers enter finally into the rest of God. For as God rested on the Seventh day, so they also rest from all their works (4:3–10). The rest which Israel found in the beloved land was but an imperfect copy of this heavenly rest (4:8), as the children of Israel could not enter on the perfect rest (3:18, 19), on account of their unbelief and disobedience (4:6). Now, finally, the Eternal Sabbath of the people of God begins (4:9).

[ANALYSIS : 1) We must distinguish between the Second Coming, the resurrection, and the consummation ; 2) death is the last enemy to be overcome ; 3) Paul knows of no earthly consummation ; 4) Christ gives up His Mediatorial reign to the Father ; 5) Paul knows of no restoration of all things; 6) nor of any final annihilation of the wicked ; 7) the earth also shares in the restoration ; 8) the teaching of Rom. 8:19–23 ; 9) not an annihilation, but a transformation of existing Nature ; 10) the teaching of the Epistle to the Hebrews.]

§ 119. *Eternal Life.*

The state of the believer after his resurrection, according to the Epistles to the Thessalonians, is described as an enduring life in fellowship with the Lord, for risen

believers "shall ever be with the Lord" (1 Thess. 4:17). From this it naturally follows that they will then find themselves in a condition which is analogous to that of the Exalted Christ. In this heavenly Kingdom of Christ they attain to participation in the Divine glory (1 Thess. 2:12), even the glory of our Lord Jesus Christ (2 Thess. 2:14).

According to his later Epistles, when the believer receives his glorified body at the resurrection, he has reached the Divine glory which forms the ultimate end of Christian hope, "the hope of glory" (Rom. 5:2), to which the Christian has been appointed (1 Cor. 2:7; Rom. 9:23). Believers, after the resurrection, enter on the possession of their full rights as children of God (Rom. 8:23), so that then only are they perfectly manifested as sons of God (Rom. 8:19), because then they share completely in all that the Son of God has (1 Cor. 1:9). As heirs of God and joint heirs with Christ, in their glorified bodies, they now enter into the full possession of their inheritance (Rom. 8:17). In the fullness of the Kingdom, those redeemed by Christ shall enjoy the perfect freedom of the children of God (Rom. 8:21), and, raised above sin and death, shall lead a blessed life in everlasting happiness (Rom. 2:7, 10; 5:21; 6:22; 1 Cor. 15:54–56). Then shall the finite, imperfect, fragmentary nature of present knowledge be done away, and in its stead shall come the perfect, the actual (2 Cor. 5:7), the immediate vision face to face. Then there shall be a knowing (1 Cor. 13:12), a beholding (2 Cor. 5:7), a triumphant reigning with Christ (2 Tim. 2:12), the glory of which we can here form but a very imperfect conception (1 Cor. 2:9).

No other Apostle describes the blessedness of the future so often as a personal participating in the triumph

and dominion of Christ as does Paul (1 Cor. 4:8; Rom. 5:17). Paul, however, distinctly teaches that there are degrees of blessedness and glory in his conception of eternal life (2 Cor. 9:6; Gal. 6:7, 9).

[ANALYSIS: 1) Teaching of Paul according to his earlier Epistles; 2) according to his later Epistles.]

§ 120. *Eternal Death.*

But what will become of the ungodly after their resurrection? Their lot is wrath (1 Thess. 1:10; Rom. 2:5; Eph. 5:6), punishment (2 Thess. 1:9; Heb. 10:29), even eternal destruction (2 Thess. 1:9), and perdition (Phil. 1:28; 3:19); Heb. 10:39), and most unseemly corruption (Gal. 6:8). That this cannot mean hopeless annihilation, a blotting out of existence, irrevocable destruction, is plainly evident from the language of Paul. He teaches, as we have already seen, a resurrection of the ungodly, and everywhere he presupposes the raising up of the wicked unto the Judgment, and the permanent state in which the unrighteous shall forever abide. We can put no other construction upon the explicit testimony of Paul (2 Thess. 1:6–9): "If so be that it is a righteous thing with God to recompense affliction to them that afflict you, . . . at the revelation of the Lord Jesus from Heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the Gospel of our Lord Jesus: who shall suffer punishment, even eternal destruction, from the face of the Lord and from the glory of His might." Rom. 2:5, 8, 9, "But after thy hardness and impenitent heart treasured up for thyself wrath in the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his works; . . . unto them that are

factious, and obey not the truth, but obey unrighteousness, shall be wrath and indignation, tribulation and anguish, upon every soul of man that worketh evil." Gal. 6:7, "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap." 2 Cor. 5:10, "For we must all be made manifest before the Judgment-seat of Christ; that each one may receive the things done in the body, according to what he hath done, whether it be good or bad." Heb. 10: 26, 27, "There remaineth no more a sacrifice for sins, but a certain fearful expectation of judgment, and a fierceness of fire which shall devour the adversaries."

There can be no question that Paul teaches the everlasting condemnation of the wicked, and that the final destiny of the godless is eternal punishment.

[ANALYSIS: 1) The portion of the ungodly; 2) Paul teaches the everlasting condemnation of the wicked; 3) their punishment is eternal.]

SECTION II.

The Doctrinal System of the Four Great Doctrinal and Controversial Epistles.

CHAPTER III.

UNIVERSAL SINFULNESS.[1]

§ 121. *Human and Divine Righteousness.*[2]

Even as a Pharisee, Paul had busied himself with the important question, how man could attain to righteousness. This great question of his life was not answered until Christ revealed Himself to Paul at his conversion, on his way to Damascus; and from that time Paul proclaimed salvation as a free gift of Divine grace in Christ Jesus. In all his preaching as an Apostle to the Gentiles, Paul assumes the lost condition of all men in view of the approaching judgment, and that no man can by any human performance do that which is necessary for his salvation. In these four important Doctrinal Epistles (Galatians, 1 and 2 Corinthians, and Romans), he now discusses how such a wretched condition of man's sinfulness has been brought about, and why man does not possess and cannot attain to righteousness of himself; and in what manner salvation is grounded in Christ, and through Christ alone, so as to leave no room for

[1] This chapter treats mainly of the doctrine of Man, or Anthropology.

[2] Compare *Weiss*, § 65.

any human performance whatever; and also how through Christ that was effected which men could not effect of themselves.

The origin of the idea of human righteousness is found in the Old Testament, and is that condition of man in which he corresponds with the rule of the truth or of the will of God, which is revealed in the law. So Deut. 6:25 already explains the meaning of the term; in this sense we find it in the teaching of Jesus (Matt. 6:10), as well as in Peter (1 Pet. 2:24; 3:14) and James (3:18). Accordingly, the truth which is revealed in the law states, in conformity with the Divine Will, what is good and evil, in order that, in consequence of its demand, the good may be done. Paul speaks of the doing of that which is good (*tò agathón*, Gal. 6:10; 2 Cor. 5:10; Rom. 2:10; 7:19; 9:11; 13:3) or honorable (*tò kalón*, Gal. 6:9; 2 Cor. 13:7; Rom. 7:18, 21), and of *good works* (2 Cor. 9:8; Rom. 13:3).

When St. Paul, in Rom. 3:5, speaks of the *righteousness* of God, he refers to the fact that God in His judgment of men, and in His bearing toward them, binds Himself to the rule of justice set up by Himself, and that the unrighteousness of men only contributes to the establishing of the righteousness of God; for, without respect of persons, He judges and recompenses man according to his doing. God, in giving judgment, binds Himself by the same rule by which, as lawgiver, He binds man. This is shown—1) negatively, in that He has no respect of persons (Gal. 2:6; Rom. 2:11; *cf.* Lev. 19:15); 2) positively, in that His judgment is *according to truth* (Rom. 2:2)—for not the hearers of the law are righteous in the judgment of God, but the doers of the law will be justified (Rom. 2:13). The righteousness and faithfulness of God will therefore show itself in this,

that He bears Himself in one way towards him who is found *righteous* according to this criterion, and in another way towards the *unrighteous;* and it is expressly stated that the very essence of this Divine *righteous judgment* (Rom. 2:5) lies in this, that God renders to every man according to his works (Rom. 2:6). Where this is not the case, as in the history considered in Rom. 9:10–13, the question arises: Is there unrighteousness with God? (Rom. 9:14). Wherever sins are passed by unpunished, and where, therefore, it appears as if God does not deal with the sinner according to the rule of justice, a demonstration of the righteousness of God is required (Rom. 3:25). As, therefore, the righteousness of God recognizes and deals with human righteousness as such, as well as with human unrighteousness, the salvation of man depends upon his attaining a *righteousness* before God.

[Analysis: 1) The great question: How can man attain to righteousness? 2) the answer revealed by Christ to Paul; 3) discussed especially in the four great Doctrinal Epistles; 4) what is meant by human righteousness; 5) by the righteousness of God; 6) there can be no salvation without attaining *a righteousness* before God.]

§ 122. *The Impossibility of a Righteousness of Our Own.*[1]

As the doers of the law are accounted righteous in the judgment of God (Rom. 2:13), and as God has revealed his will to the children of Israel in the law of Moses (Rom. 2:18), and has written the work of the law in the hearts of the Gentiles (Rom. 2:15), all that man has to do to attain salvation is to do and keep this law.

As such a righteousness would be brought about

[1] Compare *Weiss*, § 66.

by the fulfilling of the law, it would be owing to the law (Rom. 10:5), inasmuch as the law, as the revelation of the Divine will, has made it possible; it would also be one's own (Rom. 10:3), inasmuch as it is a righteousness which has been earned by man by his fulfillment of the Divine will (*cf.* Phil. 3:9). Of such a fulfilling of the law man could boast before God, and it would be accounted as merit (Rom. 4:2). But Paul is convinced that no man (not even Abraham) has or can have anything of which he can glory before God (Rom. 4:2), neither can Abraham have been justified by works (Rom. 4:3, 9). He distinctly teaches that Christianity is a dispensation of grace, and that Divine grace excludes all human merit and glorying (Rom. 4:4). If it is by the law that righteousness is brought about, then Christ has died in vain, without reason, unnecessarily (Gal. 2:21). If we are justified on the ground of the law, the bond is broken which connects us with Christ who is the ground of our salvation (Gal. 5:4).

The works of the law might justify, if they only existed, and they should do so, for the law was given unto life (Rom. 7:10), but no one has kept the law; for all have sinned (Rom. 5:12), and fall short of the glory of God (Rom. 3:23), and stand under the curse of the law (Gal. 3:10). The moral corruption of heathendom, as Paul describes it in Rom. 1:18–32, requires no proof, and in a series of Old Testament passages (Rom. 3:10–18) Paul finds a description of the universal sinfulness of man, which, in verse 19, he explicitly declares the Jews must apply also to themselves. According to Gal. 3:22, the Scripture has shut up everything under sin by declaring that all men, Jews and Gentiles, with all that they do, are equally sinful.

The reason why man cannot realize righteousness

Paul finds in the fact that man is dominated by a power which hinders him from fulfilling the law. This is the power of *sin*. Whoever makes himself a servant of sin has thereby freed himself from righteousness (Rom. 6:20), and made his members weapons of *unrighteousness* (Rom. 6:13). So long as man stands under the control of this power of sin (Rom. 3:9; 5:21; Gal. 3:22), so long as it makes him its weak slave (Rom. 6:17, 20), he cannot realize righteousness. This power of sin gives indication of its vitality by exciting evil lust in man (Rom. 7:8), which obtains the mastery of man (Gal. 5:24; Rom. 7:5). When man is thus conquered by sin, he becomes conscious of the power of sin, which dwells in him (Rom. 7:17, 20), as a power which is distinct from his Ego, and which is able to stir up in him something which he does not recognize as his own, in opposition to which he feels himself not free, but dependent, not active, but passive.

In consequence of this subjection to sin, which hinders them from realizing righteousness, men are exposed to the judgment of God (Rom. 3:19, 20), who demands righteousness, and must therefore, in His righteousness, punish its absence. This execution of justice God has reserved to Himself (Rom. 12:19); it is the necessary expression of his wrath (Rom. 13:4) against sin. The law works this wrath, inasmuch as it gives man's sin the character of the transgression of its express commandment (Rom. 4:15); it is revealed, however, against all *unrighteousness* (Rom. 1:8), even where sin is not accounted transgression (Rom. 5:13, 14), or when committed by such as had no positive law which condemns sin as punishable (Rom. 2:12). This judgment of God, from which the evil-doer is not to imagine that he will escape (Rom. 2:3), shall be visited upon him at the day

of wrath and revelation of the righteous judgment of God (2:5–9). Then shall the ungodly reap what they have sown (Gal. 6:8; 2 Cor. 5:10; Rom. 14:10, 12).

[ANALYSIS: 1) To attain righteousness man must keep the law; 2) but no man can fulfill the law; 3) for all have sinned; 4) and are servants of sin; 5) and therefore exposed to the judgment of God; 6) which shall surely come upon the ungodly.]

§ 123. *The Transgression of Adam and its Consequences.*[1]

The whole world, because it serves sin, is exposed to the judgment of God (1 Cor. 6:2; 11:32; Rom. 3:6, 19), and needs reconciliation with God (2 Cor. 5:19; Rom. 11:12, 15). Its spirit is opposed to the spirit of God (1 Cor. 2:12); its wisdom is godless (1 Cor. 1:20, 21, 27, 28; 3:19); its sorrow leads to death (2 Cor. 7:10). In this term, "the world," is expressed the idea of the sinfulness of the human world. Inasmuch as the sinful human world belongs to this age or *æon* of the world, it is called "this world" (1 Cor. 3:19; 5:10). The world, however, which is in the service of sin, stands under the dominion of Satan—whence he is called, "the god of this age" (2 Cor. 4:4), and will yet equip the perfected manifestation of the man of sin, or of lawlessness, with his wonder-working powers (2 Thess. 2:9). It is his spirit which, as it were, animates and moves "the world" (1 Cor. 2:12), and impresses upon it its sinful, ungodly character. With an evident allusion to the narrative of the fall (Gen. 3), it is said, in 2 Cor. 11:3, that the serpent beguiled Eve by his craftiness; and there is scarcely any doubt that the serpent is

[1] Compare *Weiss*, § 67. See also my "Studies in the Book," vol. 1, pp. 46, 84–89; also Lechler's *Apostolic and Post-Apostolic Times*, vol. 1, pp. 341–359.

here conceived of as an organ of the Devil, who thus led the first human beings into sin. But Paul does not explain the universality of sin by tracing it back to the circumstance that it is the power of Satan which moves every individual to commit sin. He has another way of explaining it.

That sin in its "essence" is *enmity against God*, is the prevailing conviction of the Apostle Paul (Rom. 8:7). Sin leads to weakness of will (Rom. 5:6), incapacity for obedience to God and for the performance of that which is good (Rom. 7:19). The depth of Paul's sense of sin proves itself by the fact that he makes sin to consist not merely in *action*, but describes it as a mysterious power dwelling in man (Rom. 7:17, 20).[1] The way in which sins of action arise, he discovers through self-examination.

It is not enough for the Apostle to show that sin is an indwelling power in man, but he goes on to answer

[1] In my "Studies in the Book," vol. 2, pp. 46, 86–89, I have endeavored to develop Paul's teaching with reference to sin, as presented in his four great Doctrinal Epistles. In the Epistle to the Galatians, Paul lays special stress on the *nature* of sin (4:3, 9; 5:13, 16, 17, 19–21), its *universality* (1:4; 2:15–17; 3:22; for no man can keep the law, 3:10, 11, 19), and its *result* (1:6–9; 3:10, 13; 5:21; 6:8). In the Epistle to the Romans alone, Paul uses eleven different Greek words to designate sin. As *hamartia*, sin is regarded as a failing and missing of the true end of our lives, which is God. It is the sin of the world conceived of as a unity, as this was wrapped up objectively in Adam's act (Rom. 5:12), or subjectively dwells in the world (5:13). As sin is present in every man born according to the course of nature, it follows that the law invariably heightens it into *parabasis*, transgression, which word always refers to the breaking of a positive Divine commandment. How this comes to pass Rom. 7:7–13 describes. For sin as an *act*, in its separate deeds, Paul twice (Rom. 3:25; 1 Cor. 6:8) uses the word *hamartema*. By *anomia* (Rom. 4:7; 6:19), lawlessness or iniquity, is designated the condition of one who acts contrary to God's will and law· *adikia*, unrighteous-

the question, What is the actual *seat* of sin in man? Where does the *source* of sin lie in each individual? The answer runs, the source of sin lies in the *sarx*, or flesh—"for I know that in me, that is, in my flesh, dwelleth no good thing" (Rom. 7:18). What, then, does Paul understand by *sarx?* He does not understand *sarx* as something *merely* material and corporeal, for among the works of the flesh (Gal. 5:19–21), together with those sins which certainly spring from sensuousness (unchastity, excess, etc.), he enumerates such also as do not by any means arise exclusively from the flesh or sensual impulses, such as enmities, strife, jealousies, factions, and heresies. Add to this that, in Rom. 8:6, a *mind* is ascribed to the *sarx*—a mode of thinking and moral direction, therefore something spiritual—from which it follows that the *sarx* or flesh is a selfish, ungodly manner of thought and aim, which gives the reins to sensuousness, and allows the members of the body to become a means of enticement to sin, instruments of the flesh (Rom. 6:19).

Paul looks at humanity as a whole, and perceives it to be a world characterized by sin, and therefore fallen under the sentence of God (Rom. 3:19). Every individual has sinned (Rom. 5:12), and all have come short of the glory which God possesses and can bestow (Rom. 3:23). Not only have all committed acts of sin, but all

ness is opposed to righteousness (Rom. 3:5; 6:13), and contrasted with truth (1:18; 2:8); *kakia*, maliciousness (1:29), is the opposite of virtue; *poneria*, or worthlessness, is shown in conduct (1:29); *asebia*, ungodliness, is want of reverence towards God (1:18; 11:26); *paraptoma*, trespass (nine times in Romans, six times in 5:15–20), is sin as a missing and violation of right, almost synonymous with *parabasis*, but not quite so strong; *parakoe*, disobedience (5:19), is rebellious conduct towards the revealed will of God, a failing to hear; *hettema* (11:12; 1 Cor. 6:7) is *loss* as respects salvation.

are likewise subjected to the *power* of sin, as slaves to their masters (3:9).

With Paul, both Jew and Gentile stand on the same moral basis; there is no distinction (3:22). They are both alike sinners, and both have fallen under the Divine judgment. But the Apostle goes still further, and, taking humanity as a living abstract unity, he derives the actual sinfulness of all, together with its consequence and punishment, universal mortality, from *one* beginning; and, appealing to the revelation of the Old Testament, goes back to the first sin of the first man, to Adam's fall. True, there is only one passage (Rom. 5:12–21) in which this argument is fully set forth, but 1 Cor. 15:21, 22, and 2 Cor. 11:3, also refer with unmistakable clearness, though briefly, to the sin of Adam as the starting-point of the sin and death of all mankind.

The leading thought of the whole section (Rom. 5:12–21) is this: The righteousness of God, destined for all mankind—together with its fruit, eternal life—is due to the one Man, Jesus Christ, and His obedience; just as sin, which reigns in all men, and its effect, death, entered the world by one man, Adam, and was transmitted to all.[1]

The context points clearly—1) to the connection between *sin* and *death*—sin the cause, death the effect (Rom. 5:12, "death through sin;" 6:15, "by the tres-

[1] Note the contrast, as developed by Paul in his argument:

ADAM.	CHRIST.
The trespass.	One act of righteousness, *ver.* 18.
Judgment unto condemnation.	Justification as a free gift.
Death unto all	Eternal life to all
Because partakers of Adam's nature.	Who receive Jesus Christ.

(See notes in my "Studies of the Book," on Rom. 5:15–17, vol. 2, p. 85).

pass . . . [they] died; 5:17, 21, "sin reigned in death"). But this is not the main thing with the Apostle. The emphasis lies—2) on the *connection* between the *one* and *all* ("the many" of *ver.* 15), as regards sin and death. The point is, that the sin of the one, Adam, became the *cause* and *source* of the sin and death of all (5:19, "through the one man's disobedience the many were made sinners")—*i. e.*, they were made sinners by the disobedience of Adam, so that they stand as sinners before the eye of God.

Wherein consists the dependence of the sinfulness and death of all on the sin of one? The Apostle answers: 1) In the fact that by one man sin and death first entered the world; 2) in the fact that sin and death were transmitted from one to all.

Paul takes it for granted that the first man was created sinless after the image of God, and that the first man, before the fall, was without sin. Through the trespass of one man sin entered into the world, and death through sin (Rom. 5:12, 17). By the entrance of sin the nature of man experiences a *moral* change. Before the fall, man was without sin, but after the fall he is infected with it. The condition of man has become different in a moral aspect.

In Paul's conception, too, the first man before the fall was immortal, inasmuch as death in its present actual form would not have entered without sin, for death is the fruit and wages of sin (Rom. 6:23), and sin is the deadly sting by virtue of which death is what it is (1 Cor. 15:56).

Another question arises: What is meant by the *transmission* of sin and death *from one to all?* Paul nowhere gives a definite account of the *manner* of this operation; for to him it is a question of religious truth

for heart and conscience, not of the satisfaction of a scientific need or the solution of a problem of research. It is, however, clear from the progress of Paul's argument that the Apostle affirms an historical and causal connection between the first sin of the first man on the one hand, and the sin and death of all mankind on the other. The context, by its association of the whole human race and its tendency to sin with the *one* progenitor and originator of it, certainly proves that nothing but affinity by nature and transmission by generation, as the ladder for sin and death, can be meant.

We have no indication in this passage, much less any direct statement, that Paul intends to convey the meaning that Adam's sin is *imputed* to us; that in Adam all have sinned. Paul clearly says, "through one man sin entered into the world," and in 1 Cor. 15:22, that in Adam all *died;* but nowhere does he say that in Adam all *have sinned.* And, though Paul most clearly teaches that original sin has been in the world since Adam's fall—that without that fall it would not have been—that our natural descent from him actually is accomplished in every case by the inheritance of the moral nature into which, so to speak, Adam fell, he does not define *how, theoretically,* the sin of Adam is related to us.

In a summary, we may say that Paul traces the universal sinfulness of mankind back to the transgression of their common ancestor. To him humanity is an organic human race. This is of such importance in his mind that, in his elementary preaching as a missionary to the Gentiles, he connects with the proclamation of the One God also the proclamation of the descent of the nations from one (Acts 17:26). The universal condition of servitude to sin, which is found throughout

the whole human family, can therefore be traced back only to that which constitutes the unity of the race—*i. e.*, to its connection with its ancestor. In Rom. 5:12 it is expressly said that sin has entered into the human world through one man—namely, Adam (*ver.* 14). Paul does not say that the sin of *one* man, but that *through* one man *sin* came into the world, and that, too, according to what follows, *through* his *trespass* (Rom. 5:15, 17, 18). In this verse, *sin*—*i. e.*, the sinful condition of the human world with all sinful acts issuing therefrom—is contemplated as an abstract unity. It is the sin of the world taken as a totality both as to its principle and its manifestation. Sin has now, through the transgression of Adam, come into the world as a principle or as a dominant power, and has therefore become operative, first, in Adam himself and then in the human race, which is organically connected with him. In consequence of this assertion (*ver.* 12), accordingly, Paul assumes in what follows that *all* (without exception) have sinned, and are under the judgment of condemnation (Rom. 5:18).

According to Gen. 2:17, the transgression of Adam was one for which death had been expressly appointed the punishment. This implies, in the first place, bodily death, which is shown by the reference in Gen. 3:3, 19, and Rom. 5:14. Accordingly, death comes upon all men through one man, because the sin which came with Adam's transgression has entered into the human world and all have sinned, and now their sin draws upon them the punishment of death (Rom. 5:12). Thus by the transgression of one the many died (Rom. 5:15, 17); because of *one* man the judgment of God unto condemnation has become a judgment of condemnation unto *all* men (Rom. 5:16, 18). Here we have the plain explana-

tion of what is meant when it is said in 1 Cor. 15:21, 22, that death has come through one man, and that it is owing to him, and their organic connection with him, that all die. Ever since Adam's fall death has become unavoidable for all men. This death does not simply mean *bodily* death, as can be seen by Rom. 5:17, 18, 21, where *life*, eternal life, forms the antithesis of *death*, even *eternal* death. But present *spiritual* death is also involved, which finds its completion in eternal death.

Paul does not express himself directly as to the manner in which the influence of Adam's transgression upon the whole human race, which produces universal sinfulness, is brought about. Since it is only by the process of procreation that Adam stands in a living connection with the whole race, it seems highly probable that Paul conceives this influence as brought about by sexual procreation. This depends, however, upon the fleshly union of the two sexes (Eph. 5:31; Gen. 2:24). In this marriage union there is begotten, primarily, the flesh (John 3:6) as the material substance of the bodily organism, and therefore the relationship which is brought about by procreation is a fleshly one (Rom. 9:3; 11:14). More particularly, however, the substance of the earthly body, which cannot attain to the heavenly kingdom of God, is described as flesh and blood (1 Cor. 15:50); and, according to the Old Testament view, it is in the blood that the soul has its seat (Gen. 9:4; Lev. 17:11). Now, since in the procreation of a living man it is naturally living flesh—*i. e.*, flesh possessed of a soul, which is begotten—the soul is evidently conceived of as being also begotten. While the first man, who was formed out of the dust of the earth, became a *living soul* by the inbreathing of the Divine breath of life (1 Cor. 14:45),

every descendant of Adam becomes a living soul by procreation. As the same flesh and blood, so also, we may say, the same soul essence is propagated through the human race. If, therefore, the sin which has become, through Adam's transgression, the dominating power, first of all in himself, has passed ever to all his descendants, it can have done so with the *flesh* only because sin had its seat in the *flesh* and in the *soul*, or because man's flesh, which is possessed of a soul, was the one which was dominated and corrupted by it. In Rom. 7:17, 18, St. Paul indirectly states that the sin which dwells in him is that very evil which dwells in his flesh. And if, according to 1 Cor. 2:14, the psychical man is as unsusceptible to the Spirit of God as, according to Rom. 7:14, the carnal man is: nay, if, according to the connection with 1 Cor. 3:1–3, *psychical* is merely a synonym of *fleshly*, it is clear that, according to Paul, sin has its seat in the flesh, which is possessed of a soul, and is transmitted from Adam to his descendants along with this flesh, which is corrupted by it. How this is to be understood can only appear from a closer examination of Pauline anthropology.

[ANALYSIS: 1) The whole world is under sin, and exposed to the judgment of God; 2) Satan the god of "this world;" 3) the essence of sin; 4) Paul's teaching in Galatians; 5) Paul uses *eleven* different Greek words, in Romans, to designate sin; 6) the source of sin; 7) the meaning of *sarx* or flesh; 8) the universality of sin; 9) Paul traces the universal sinfulness of man to Adam; 10) the passage in Rom. 5:12–21; 11) the first man was created sinless, in the image of God; 12) through the trespass of Adam sin came into the world; 13) original sin; 14) death the punishment appointed for sin; 15) death, spiritual, temporal, and eternal; 16) sin is propagated by sexual procreation; 17) the soul is propagated in the same way as the body; 18) sin has its seat in the soul, which permeates the flesh.]

§ 124. *The Pauline Anthropology.*[1]

According to Paul, the material substance of the body is not evil in itself; nor does he regard sensuality as the principle of all sin, but rather selfishness. In Rom. 7:18, we learn that the flesh (*sarx*) is not itself sin, for Paul thinks of sin as an operative power, the principle of sin; but sin only dwells in the flesh. If sin had its root in the flesh, if the nature of the flesh were evil in itself, then the body could not be for the Lord (1 Cor. 6:13, 15), nor serve righteousness with its members (Rom. 6:13, 19); and, as Paul undoubtedly speaks of a *defilement* of the flesh, the *flesh* (*sarx*) is not conceived as being sinful in itself.

That sensuality is not the principle of all sin can be seen from Gal. 5:19–21, where are mentioned not only sins that have their origin in the sensuous nature, but also sins of uncharitableness; for the works of the flesh include not only reveling and unchastity, but also strife and jealousy (Rom. 13:13, 14). Because of their jealousy and strife the Corinthians are *carnal* (1 Cor. 3:3). The real essence of sin must lie elsewhere than in sensuality; for, according to Paul, the essence of moral renewal consists in man's ceasing to live unto himself (2 Cor. 5:15; Rom. 14:7), and the highest form in which sin appears is the sin which consists in the pride of blasphemous arrogance (2 Thess. 2:4).

What, then, does Paul mean by *flesh* (*sarx*), which he regards as the seat of sin? When he speaks of the flesh or *sarx*, it is thought of in the perfect unity with the soul, or *psyche*, and therefore the materiality of the flesh as body cannot come into consideration at all; for in the soul or *psyche* as the vital principle of the

[1] Compare *Weiss*, § 68.

flesh there is already involved something immaterial—a vital principle, which, according to Matt. 10:28, endures even after its separation from the *sarx*, which has fallen a prey to death. There can also be no question that, according to Gen. 2:7 and 1 Cor. 15:45, this vital principle is conceived of as originally derived from God, and therefore not as standing in an *original* opposition to Him. But since sin has come into the human world through the transgression of Adam, human nature is frequently called flesh, because a radical change of the nature of the soul, which vitalizes the flesh, has taken place. In consequence of the fact that from Adam onwards sin dwells and reigns in the *sarx* or flesh through its vital principle, the soul, the flesh has become sinful, and the natural human being in its relation to God has been perverted into a self-willed opposition. Now man *in the flesh* serves the law of sin (Rom. 7:25), for since sin is the God-opposing principle, the *sarx* or flesh which is dominated by it cannot subject itself to the law of God. Accordingly, they who are in the flesh, and are therefore under the dominion of sin, cannot please God (Rom. 7:5; 8:8); and to live after the flesh brings death (Rom. 8:4, 12, 13).

Paul knows also of a side of man which is spiritual; but, in opposition to the power of sin in the flesh, this remains powerless, and is unable to determine man's practical behavior. This is evident from Rom. 7:25, where another side of the human being, in antithesis to the flesh, is distinguished—for Paul expressly says: "With the mind (*noûs*) I serve the law of God, but with the flesh the law of sin." This *noûs* is the organ of the knowledge of good and evil—a knowledge which is lost when the *noûs* is corrupted (Rom. 1:28; *cf.* Eph. 4:17)—as well as the organ by means of which man

can learn to know God in consequence of his creation (Rom. 1:20). It is this *noûs* (and its *thoughts*) that is hardened and blinded and shuts out the illumination of the Gospel of Christ (2 Cor. 3:14; 4:4). This *noûs* is, therefore, as contrasted with that which is bodily, unquestionably something spiritual in man, and primarily a theoretical faculty;—but it is not the spirit of man in the specific sense. This *noûs* in man is also corrupted (Rom. 1.28), and therefore needs to be renewed (Rom. 12:2).

Some have maintained that Paul only knows of the *sarx* (*flesh*) and *psyche* (*soul*) of the natural man, and that he nowhere speaks of the *pneuma* or spirit of the natural man, and that when he uses the word *pneuma* or spirit as referring to man, it always means the *pneuma* or spirit of the believer—a holy, Divine power, the principle of the new, holy life in the Christian. But that Paul distinguishes between flesh (*sarx* or *soma*, *body*), soul (*psyche*), and spirit (*pneuma*) in the natural man is not only evident from 1 Thess. 5:23; Heb. 4:12, but also from 1 Cor. 2:11, and Rom. 8:16. That this spirit in the natural man is also corrupted is evident from Eph. 4:23 (*cf.* Rom. 12:2), for it also must be renewed. This *pneuma* is indeed the innermost life in the natural man, in which conscience has its seat, in which dwells especially that image of God which still remains in the natural man. This *pneuma* or *spirit of the mind* (Eph. 4:23), being renewed, seeks to make the *noûs* spiritual again, which has become fleshly (Col. 2:18). The natural man is therefore regarded as flesh, soul, and spirit, and each one of these elements is regarded as corrupted. The flesh is corrupt because its vital principle which endows it with life, even the soul, is corrupt; and the soul, being of the

same nature as the spirit, being but the external nature of the spirit, is corrupt, because the spirit of man is corrupted and is at enmity with God, and is incapable of receiving that which comes from the Spirit of God (1 Cor. 2:14).

The heart is the seat of all emotions and feelings, of sadness and anxiety (2 Cor. 2:4; Rom. 9:2), as well as of delight and joy (Rom. 10:1); temptation addresses itself to the heart (Rom. 16:18), and it needs strengthening in holiness (1 Thess. 3:13). It is the seat of consciousness (2 Cor. 3:2), of thought (Rom. 10:6, 8), and of knowledge (1 Cor. 2:9). On the one hand, the heart is the seat of the fleshly lusts (Rom. 1:24); on the other, it is into the heart that the Spirit is shed (Gal. 4:6; 2 Cor. 1:22; 3:3; Rom. 5:5); it is in the heart that Christian enlightenment takes place (2 Cor. 4:6), and in it faith dwells (Rom. 10:9, 10).

[Analysis: 1) The material body in itself is not sin, but sin dwells in the flesh; 2) sensuality is not the fundamental principle of sin, but rather selfishness; 3) the soul is the vital principle of the flesh; 4) by the term "flesh" is meant sinful human nature; 5) the *noûs* or mind of man is also corrupted; 6) Paul also speaks of a spirit or *pneuma* of the natural man; 7) which is also corrupted, for it must be renewed; 8) the natural man in his depraved state consists of flesh, soul, and spirit; 9) the heart.]

CHAPTER IV.

THE PAULINE DOCTRINE OF GOD.[1]

§ 125. *The Doctrine of the Trinity.*

Paul speaks only incidentally of the *nature of God*, and in such a way as to show clearly that he takes for granted the doctrine of God given in the revelation of the Old Testament. The God of Israel is the *One* living God, holy and supermundane, the Almighty Creator and Lord of all the earth. This is the fundamental truth of the Old Testament, on which, in Paul's view, everything rests. God is One (Rom. 3:30; Gal. 3:20), the so-called gods are nothing (1 Cor. 8:4–6; Gal. 4:8). He is eternal (Rom. 16:26) and unchangeable (Rom. 1:20; 11:29), the living One (2 Cor. 3:3), but invisible (Rom. 1:20). He is incorruptible (Rom. 1:23), immortal (Rom. 9:6), infinite (Rom. 11:33, 36), omnipresent (Rom. 8:27), and incomprehensible (Rom. 11:33–36). He is the Creator of all things (1 Cor. 8:6; Rom. 1:25; 4:17; 11:36), the Ruler, Almighty (Rom. 1:16, 20; 4:17, 21; 9:21), wise (Rom. 11:33, 34), holy (Rom. 1:18; 2:5; 5:9), true (Rom. 1:9, 25; 3:4, 7; 9:28; 11:1), just (Rom. 1:17, 32; 2:2, 3, 5, 6; 3:5; etc.), and impartial (Rom. 1:11; 9:24). By virtue of His truth (Rom. 3:4), His promise is absolute and His faithfulness everlasting (Rom. 3:3; 4:21; 1 Cor. 1:9; 10:13); but above all He is rich in love (Rom. 5:5, 8; 8:32, 39), grace (Rom.

[1] Compare my development of this topic in "Studies in the Book," vol. 2, pp. 45, 46, 97–102.

1:2, 7; 9:16), mercy (Rom. 2:4; 9:15, 23; 11:32) and long-suffering (Rom. 2:4; 3:25; 9:22; 10:21). When we take into consideration that the Apostle speaks of these attributes of God only in the course of developing and expounding other doctrines, each of these utterances gains a peculiar life and force. These truths, in Paul's estimation, appear not as worn-out coins, but fresh from the mint—evidences of a living faith, clearly imprinted.[1]

Although Paul adheres strictly to the monotheism of the Old Testament, knowing only *One* God, still he also speaks comprehensively of a triad in God—the Father, the Son, and the Holy Ghost, of "the grace of the Lord Jesus Christ, the love of God, and the communion of the Holy Ghost" (2 Cor. 13:13). Especially rich is the doctrine of God as presented in Paul's Epistle to the Romans. In various passages the Apostle refers to the Three Persons of the Trinity in such a close connection that no one need be at a loss to arrive at Paul's conception of a Trinity in Unity (Rom. 5:5, 6; 8:9, 11, 15:30).

With reference to the doctrine of God the Father, Paul makes many explicit statements. The Father made a promise concerning His Son (Rom. 1:2), and sent His own Son into the world (Rom. 8:3), and did not spare Him, but delivered Him up for us all (Rom. 8:32), and finally raised Him from the dead (Rom. 4:24; 10:9). It is the Father who is the origin of all grace (Rom. 1:7, 16; 5:15; 6:23; 11:33), who also calls us (Rom. 1:6, 7, 8:28, 30; 9:24), and who declares the believer just for Christ's sake (Rom. 8:30, 33), and will finally glorify the believer (Rom. 8:30).

[1] Compare *Lechler*, vol. 2, pp. 3, 4.

That the Father is true God is shown by the fact that to Him are ascribed:

1) Divine Names: Rom. 1:1, 7, 8, 18, 19, 20, 21, 23; etc.

2) Divine Attributes: Incorruptibility (Rom. 1:23), blessedness (Rom. 1:25), eternity (Rom. 16:26), incomprehensibility (Rom. 11:33–36).

3) Divine Works: Creation (Rom. 1:25; 4:17; 11:36), providence (Rom. 11:36), resurrection from the dead (Rom. 4:17, 24; 10:9).

4) Divine Worship (Rom. 1:8, 9, 21, 23, 25; 15:6).

Without encroaching upon the Christology of Paul, which will be developed in a later chapter, it will suffice to state in this connection that Paul in this Epistle (Romans) takes it as a fundamental fact that Jesus Christ is true God, because to Him also He ascribes:

1) Divine Names: Son of God (Rom. 1:3, 4, 9; 5:10; 8:2, 32), Lord (Rom. 1:4, 7; 4:24; 5:1, 21; etc.), God blessed forever (Rom. 9:5).

2) Divine Attributes: Omnipotence (Rom. 9:5; 10:12), Lord of both the dead and the living (Rom. 14:9); etc.

3) Divine Works: Bestows grace and peace (Rom. 1:5, 7; 16:20); Creator and Preserver of all things (Rom. 11:36); redemption (Rom. 8:32); judgment (Rom. 14:9); etc.

4) Divine Worship (Rom. 10:12, 13; 15:30; 16:18).

With Paul likewise the Holy Ghost is not simply an attribute of God, nor a mere energy of influence, but the Third Person of the Holy Trinity—an intelligent agent, possessing personal properties. It is God the Holy Ghost who sheds abroad in our hearts the love of God (Rom. 5:5), who dwells in (Rom. 8:9, 11) and leads believers (Rom. 8:14), who bestows righteousness,

peace and joy (Rom. 14:17), helpeth our infirmity and maketh intercession for us (Rom. 8:26, 27), and bears witness with our spirit (Rom. 8:16), working with great power (Rom. 15:13, 19), and sanctifying us (Rom. 15:16). The Holy Ghost proceeds from the Father and the Son, for He is called the Spirit of the Father (Rom. 8:9, 11, 14) as well as the Spirit of Christ (Rom. 8:9). That the Holy Ghost, the Third Person of the Trinity, is truly Divine, true God, of the same essence with the Father and the Son, is proved from the fact that to Him are ascribed:

1) Divine Names: Holy Ghost (Rom. 5:5; 9:1; 14:17; 15:13, 16, 19), Spirit of God (Rom. 8:9, 14).

2) Divine Attributes: Omnipotence (Rom. 8:11; 15:13, 19), omnipresence (Rom. 8:9, 11, 14, 16, 26, 27), omniscience (Rom. 8:27).

3) Divine Works: Resurrection of the dead (Rom. (8:11), bestows righteousness (Rom. 14:17), sanctification (Rom. 15:16).

4) Divine Worship (Rom. 9:1; 15:30).

[ANALYSIS: 1) Paul's conception of the nature of God; 2) the attributes of God; 3) Paul's teaching concerning the Trinity; 4) the teaching of the Epistle to the Romans; 5) the doctrine of God the Father; 6) of God the Son; 7) of God the Holy Ghost.]

§ 126. *The Doctrine of Predestination.*[1]

The assurance of the individual depends on his calling to the fellowship of the Christian Church, because by this calling the Divine purpose of election begins to be realized towards him. This assurance rests on the faithfulness of God, who alone can strengthen him who is in trial that he continue to stand (Rom. 14:4; 16:25), and who will not allow the trial to become too severe

[1] Compare *Weiss.* § 88.

(1 Cor. 10:13), but will strengthen the wavering that he remain unreprovable unto the end (1 Cor. 1:8).

Though God continually calls us through His Word, still in these four great Doctrinal Epistles the Calling is regarded more particularly as a visible act done once for all, in which God has, as it were, given to the individual the assurance that He will lead him on in this way to perfect salvation; and this act is his introduction to the fellowship of the Christian Church (1 Cor. 7:17, 18, 20–22). So far as the members of the Christian Church belong to Christ, they are "called to be Jesus Christ's" (Rom. 1:6); so far as they stand in a living fellowship with Christ, they are "called in the Lord" (1 Cor. 7:22); in so far as they are free from the law, they are "called for freedom" (Gal.5:13); in relation to the sinfulness of this world, they are "called to be saints" (Rom. 1:7).

It is the *universal* will of God that all men, without a single exception, should be saved (Rom. 5:15, 17, 18, 21; 8:32; 11:32). This will may also be called *antecedent*, because it antedates all question as to the manner in which man may treat the offered grace. But the will of God is not *absolute*, for God has clearly revealed what the *conditions* of salvation are (Rom. 3:22; 5:8, 11; 10:12)—to accept the grace and gift of righteousness through Jesus Christ (5:17). It is God's *purpose* to save all who love Him (Rom. 8:28), and all who abide in the love of God which is in Christ Jesus our Lord (Rom. 8:39).

The Divine decree of election becomes clearly manifest in our calling into the fellowship of the Church (1 Cor. 1:26, 28). While God thus takes the first step, so to speak, for carrying out His purpose for the salvation of the individual (Rom. 8:30; 9:23, 24), He also gives

them the assurance that He will not allow them to fail in all that follows.

It is implied in the very idea of election or choosing that it is a free act. The mercy of God, on which it rests, can be dependent on nothing else than God Himself as having compassion (Rom. 9:15, 16). In Rom. 9:19–24, Paul is contrasting the supremacy of God with the arrogance of man; and in that passage the Apostle vindicates for God as the Creator the absolute right to make and prepare one man for salvation and the other for destruction; but he does not say that God has done so. On the contrary, when Paul comes to speak of the actual attainment of salvation, by the use of the adversative *de* (*but*),[1] he puts the actual dealings of God at present in express contrast with the absolute right vindicated for God in the abstract (*ver.* 22). Paul does not say that God has "*fitted unto destruction*" "vessels of wrath"—but that although God is Almighty in power, He defers the exhibition of His anger and His avenging power, and till now "*endured with much long-suffering* vessels of wrath fitted unto destruction" (by their own guilt and scornful rejection of Divine grace), in order to lead them to repentance (Rom. 2:4, 5). So also Paul does not say that God has created "vessels of mercy," but that He "afore prepared" them "unto glory," by His preventing grace (Rom. 9:23). Here, indeed, a predestination to *eternal life* is distinctly asserted in express words; but nowhere is a predestination to *condemnation* affirmed, although it is necessarily implied that those who are not of the "election of grace" (Rom. 11:5) shall not attain unto salvation.

In the examination of Paul's teaching on this difficult subject, we must carefully note what he says con-

[1] English Version, *What.*

cerning the *purpose* of God, the *foreknowledge* of God, and the *decree* itself. The *purpose* of God is not grounded in our works (9:11, 16; 11:6), but is of pure grace (Rom. 11:5, 6), after the counsel of the will of God the Father (Rom. 8:28; 9:11, 16, 18). From the *purpose* of God the "calling" follows, hence believers "are called according to His purpose" Rom. 8:28). This *calling* appears in the form of the preaching of the Gospel (Rom. 10:12–15), finds its conclusion in baptism (Acts. 2:38), and has for its goal the fellowship of Christ (1 Cor. 1:9). It by no means follows, however, that because election is of grace that God must act from pure arbitrariness as regards those He chooses to pity, but only that it depends on Himself alone, and not on any human merit, what the conditions are on which He makes election to salvation depend. Independently of all human works and deserts, God determines according to His absolute will to what conditions He will attach His grace.

The condition with which He has connected His election is nothing else than the love which He foreknew in the receptive soul. The passage in Rom. 8:28–30 announces, in the plainest terms, on what the assurance of those predestinated to salvation rests. Those whom God has once foreordained to salvation (*ver.* 29) He conducts with steady hand from the first beginning of the Christian life to its completion (*ver.* 30), so that all that happens to them in this life must work together for their good (*ver.* 28). Now it is here expressly said (*ver.* 29) that He foreordained those whom He foreknew. But this foreknowledge of God, or intimate knowledge which God has from eternity (for with God everything is present, there being no past or future with Him), can refer only to that quality on which God

has determined, according to His own free-will, to make election depend; and what this is, is explicitly stated in the connection of *vers.* 28 and 29. Those whom God from all eternity knew would *love Him* and abide in Christ Jesus perseveringly unto the end (9:23, 24; 11:2), He *predestinated*, *foreordained* unto salvation. The decree made from eternity necessarily finds its temporal realization. The *purpose*, the *foreknowledge*, and the *decree* are to be viewed as *pre-temporal;* on the other hand, the calling, the justification, and the glorification (which, though still future, is so certain that Paul speaks of it as already having taken place), are to be viewed as *temporal* acts of God.

So also, in 1 Cor. 8:3, Paul says that he who loves God is known as such by Him, and according to 1 Cor. 2:9 God has prepared salvation for all who love Him. This love to God is, however, not regarded by Paul as a human act, for anything human cannot possibly be the condition of election. The longing for salvation, the very receptivity of faith, and faith itself, is to be regarded as the work of God in us. The election is, on God's part, simply the outcome of free love, freely choosing its object, and excludes all legal claim or human merit on the part of its object;—depending entirely on the grace and will of God that calleth.

[Analysis: 1) Assurance of salvation; 2) the calling; 3) the universal will of God; 4) not absolute; 5) but conditioned; 6) the purpose of God; 7) the Divine decree of election; 8) is a free act; 9) rests on the mercy of God; 10) there is a predestination to eternal life; 11) but Paul does not affirm a predestination to condemnation; 12) one must distinguish between the purpose, the foreknowledge, and the decree of God; 13) the teaching of Rom. 8:28–30; 14) those who love God and abide in Christ are predestinated to be saved.]

§ 127. *The Gospel and the Apostleship.*[1]

If the Gospel is to work faith, it must carry in itself a Divine power. That it has this Divine power is shown by the fact that it is the glad message come from God (Rom. 1:1; 15:16; 2 Cor. 11:7), in which God Himself speaks, and the salvation provided in Christ is by Him revealed to men (Rom. 1:16, 17; 3:21; 2 Cor. 2:14). For the contents of the Gospel or the Word is the Cross of Christ (1 Cor. 1:18), or the atonement thereby provided (2 Cor. 5:19); and this is incidentally more closely defined as the Divine glory of the Exalted Christ (2 Cor. 4:4), or as faith in Christ as the condition of salvation. As a message coming from God, it stands on the same level with the Old Testament Word of Revelation (Rom. 3:2, 4; 9:6). Inasmuch as God has now to make use of human instruments for the spread of the message, His Word is preached or heralded (Gal. 2:2; 1 Cor. 15:11; Rom. 10:8); it is called "preaching" (1 Cor. 1:21; 2:4; 15:14), "the testimony of Christ" (1 Cor. 1:6), "the mystery" or possibly *testimony* "of God" (1 Cor. 2:1). If God Himself is to speak by His messengers on behalf of Christ (2 Cor. 5:20), then it must be preached without human wisdom of speech (1 Cor. 1:17), "without excellency of speech or of wisdom" (1 Cor. 2:1); much less is it to be corrupted by human additions (2 Cor. 2:17; 4:2). The Gospel must work by its own power simply, by the demonstration or persuasion (Gal. 5:8) which the Spirit of God, working in this Word of God, produces (1 Cor. 2:4). The contents and form of what is preached has to be given to the preacher by the same Spirit (1 Cor. 2:12, 13), so that it becomes a word "in the power of

[1] Compare *Weiss*, § 89.

the Holy Ghost" (Rom. 15: 19). And the inspiration by which the Apostles were moved and directed did not consist simply in the enlightenment by which they knew the truth of the Gospel, but it enabled them also to preach it with the power of God—a power effectual in producing faith. Christ had already, while still on earth, promised His disciples the aid of the Holy Spirit (Matt. 10:19, 20; Luke 21:14, 15; John 15:26–16:4); and this promise was fulfilled in the extraordinary and special gifts which were either given directly to the fellow-laborers of the Apostles, or transmitted to them by the Apostles themselves (1 Cor. 12:4–11, 28; Rom. 12:4–6).

The Apostles are messengers commissioned with the preaching of the Gospel (Gal. 2:7), ambassadors for Christ, by whom God speaks (2 Cor. 5:20). They are ministers of a new covenant (testament) (2 Cor. 3:6), sent exclusively to preach the Gospel (1 Cor. 1:17); and this they are to do in order thereby to produce faith (Rom. 1:15; 1 Cor. 3:5). As the general calling of Christians is now effected by the preaching of Christ, the Apostles who are to preach this Gospel to all others must themselves be called by Christ (1 Cor. 1:17; Rom. 1:5), who has sent them. With great emphasis Paul lays stress on the fact that he is "an Apostle not from men, neither through man, but through Jesus Christ and God the Father" (Gal. 1:1). But this calling was effected by Christ, when Paul saw the Lord on the road to Damascus; and, hence, this occurrence belongs essentially to the conditions of his Apostolic dignity (1 Cor. 9:1; 15:8, 9). It was the good pleasure of God, who called the Apostle to reveal His Son in Him, that he might be able to preach Him (Gal. 1:16). It was not from man that he had received

or learned the Gospel, but by the revelation given him by Christ (Gal. 1:12). Christ revealed Himself to Paul, not only when He appeared to him on the way to Damascus, but also when He made known to him, by visions and revelations, the full significance of His person and work (1 Cor. 11:23; 2 Cor. 12:1–7), and by His Spirit taught him to know thoroughly the depths of the Divine purposes of salvation. This origin of his Gospel through revelation by no means excludes the claim that Paul received the historical elements of his preaching from tradition, and in many ways appropriated the forms of doctrine offered him; but in all these did not lie the special efficacy of his preaching. His Gospel is certainly not a communication of historical facts as such, or a peculiar system of doctrine; it is nothing else, primarily, than making known the secrets of the saving purpose of God (Rom. 16:25), the contents of which God has revealed to the Apostle by His Spirit (1 Cor. 2:7, 10, 12). What Paul claims as special to himself is, that the knowledge of the saving truth, which all others receive by Apostlic preaching, he has received directly from God through Christ, or through His Spirit, and has thus been made fit to be a minister of the New Testament (2 Cor. 3:5, 6).

In contradistinction from the Twelve, and those who besides them were called to Apostolic activity, Paul is conscious that he has been called to be the Apostle of the Gentiles (Gal. 2:7–9). The object of his Apostleship was to work the obedience of faith among all nations (Rom. 1:5, 14); he was the minister of Christ Jesus unto the Gentiles (Rom. 15:16), the Apostle of the Gentiles (Rom. 11:13). As such he had to preach the Gospel to the heathen, and thereby to lead them into the fellowship of the Church.

[ANALYSIS: 1) The Gospel has Divine power; 2) its contents; 3) must be preached; 4) the inspiration of the Apostles; 5) they were called immediately by Christ; 6) Paul's special call as an Apostle to the Gentiles.]

§ 128. *The Calling of the Gentiles.*[1]

With reference to the want and need of righteousness, there is no difference between Jew and Gentile. They are both without righteousness (Rom. 3:22, 23), because they are both under the dominion of sin (Rom. 3:9), which had its original source in the general descent of all men from Adam (Rom. 5:12). As God Himself must give justification to men without their co-operation, and from free grace, because men of themselves had not and could not obtain righteousness, then the way in which He does this could be only one, as He is Himself but One (Rom. 3:30). The new life, and this justification, must be accomplished in all in the same way, by living fellowship with Christ, in which all differences of pre-Christian life vanish (Gal. 3:8; 1 Cor. 12:13); and the only thing of any avail is faith in Jesus Christ (Gal. 5:6).

God had not bound Himself by a promise to the Gentiles, yet the extension of the calling even to them had been often prophesied in the Scriptures.[2] In this prophecy, however, the presupposition throughout was that Israel should first participate in the Messianic salvation, and that through them it should come to the Gentiles. Paul did not deny this privilege to Israel; but his special work was the mission to the heathen as such, and the result was the formation of a Gentile Church, which before Israel, and in the place of Israel, became a sharer in the Messianic salvation.

[1] Compare *Weiss*, § 90.

[2] See § 113, on *The Fullness of the Gentiles.*

The thought that even those who were not, after the flesh, descendants of Abraham, might come into participation in Israel's salvation, was by no means strange to Judaism. All proselytes entered in this way into fellowship in the blessings of Abraham; but that fellowship was complete, to be sure, only when they accepted circumcision and the law. But that Christianity differs from proselytism into Israel's fellowship the Apostle shows from this, that Justification, on which the promise rests, was given to Abraham when he was yet uncircumcised, simply on the ground of faith; and thus also is salvation made accessible to the spiritual children of Abraham (Rom. 4:9, 10, 11, 13). He sees in this an explicit intention of God to show that Justification, and therewith the obtaining of salvation, does not depend on circumcision, but only on this: that one be like Abraham in faith, and in so far his spiritual child, whether he be circumcised or not (Rom. 4:11, 12). In Gal. 3:2–5 Paul also shows that the Gentile Christains had received the gift of the Spirit on the ground of faith, as Abraham had received Justification (*ver.* 6); that they therefore in respect of their faith are children of Abraham in a metaphorical sense (*ver.* 7).

[Analysis 1) Both Jew and Gentile are under sin; 2) there is only one way of Justification; 3) the calling of the Gentiles prophesied in the Old Testament; 4) but Israel was first to participate in the Messianic Salvation; 5) the distinction between Jewish proselytism and the Gospel.]

§ 129. *The Hardening and Conversion of Israel.*[1]

What may have appeared the most startling fact in connection with the calling of the Gentiles, was that the casting away of Israel, at least of the greater portion, went hand in hand with it. The engrafting of

[1] Compare *Weiss*, § 91.

the wild branches implied the breaking away of the natural branches (Rom. 11:19). Paul expressly announces it as a judgment that the preaching of the Gospel, by which the calling is realized, has been turned away from the Jews to the Gentiles (Acts 13:46; 28:28). By the withdrawal of the preaching of the Gospel the way to salvation was shut to them, although they were the natural branches (Rom. 11:24). And yet the promise transmitted from the fathers was the inalienable possession of Israel, and they still continued to be a people beloved of God for the fathers' sake (Rom. 11:28). If God had once chosen them, their unfaithfulness could not remove His faithfulness towards His own promise (Rom. 3:3). God would not withdraw gifts of grace given them, and His calling in particular (Rom. 11:29). The Divine mercy is indeed free in the selection of its objects (Rom. 9:15), but to whomsoever God has once bound Himself by a promise to him He will ever be faithful. This great problem, of which Paul (Rom. 9:1—11:36) so fully treats, was not easy to solve, and lay as a burden upon his heart.

Those shut out from salvation are shut out in consequence of their stumbling at Christ, and on account of their inexcusable opposition to the plan of salvation. The guilt of Israel consisted in this: that they sought after righteousness by works (Rom. 9:31, 32), and so wished to set up their own righteousness instead of submitting themselves to the new rule of righteousness (10:3) after the end of the law had come with Christ, and the righteousness of faith had come in the place of a righteousness by works (Rom. 10:4–13). They could not excuse themselves by saying that they had not heard the message of this new righteousness, for it had gone into all the world (Rom. 10:18); nor by saying

that they had not understood it, for even the unintelligent Gentiles had quite well understood it (Rom. 10:19, 20). The cause of their disobedience was that they stumbled at the Messiah (Rom. 9:32), because the crucified One was no Messiah in their view (1 Cor. 1:23); and now hardening had come upon them as a judgment, as the prophets had already described (Rom. 11:7–10). But this hardening, and the exclusion from salvation connected with it, has come to them through their own guilt (Rom. 11:20).

God has made use of their fall to carry out His saving purpose towards the Gentiles; for the Gospel rejected by the Jews has been brought to the Gentiles, and their deliverance thereby rendered possible (Rom. 11:11). In order to make room for the engrafting of the branches of the wild olive tree, the natural branches were broken off (Rom. 11:19), and thus the Divine judgment which is accomplished on Israel by their transgressions has become the riches of the Gentiles (*ver.* 12). The casting away of the one has been the reconciling of the other (*ver.* 15).

The calling of the Gentiles, which became possible through the casting away of Israel, has for its object not only to make the Gentiles partakers of salvation, but also to provoke the Jews to jealousy (Rom. 11:11), and thus to reach in an indirect way God's saving purpose towards His chosen people. As soon as the Jews turn to the Lord, the blinding veil which now lies upon their hearts will be taken away (2 Cor. 3:16), and then they, through the same mercy of God which the Gentiles have now obtained, will obtain mercy (Rom. 11:31). As soon as they cease to be unbelieving, those branches that have been broken off will again be grafted in (11:23, 24). And this ultimate de-

liverance of Israel is not only possible, but it is to the Apostle certain,[1] because of the Divine promise (11:26–29). When the full number of the Gentiles shall have entered into the fellowship of the Elect people, then shall all Israel be saved (Rom. 11:25, 26). Paul's whole argument is, that the temporary hardening of Israel has brought this about; that salvation has even already come from the Jews to the Gentiles; and that this must finally serve only this end: that salvation will come back from the Gentiles to the Jews, and thus the promise of the Elect Nation will be perfectly fulfilled.

[ANALYSIS: 1) The hardening of Israel a judgment; 2) Christ a stumbling-block; 3) they sought a righteousness by works; 4) by their fall salvation is come to the Gentiles; 5) when the fullness of the Gentiles be come in, all Israel shall be saved.]

[1] Compare § 114.

CHAPTER V.

HEATHENDOM AND JUDAISM.

§ 130. *The Apostasy of Heathendom.*[1]

Paul, as the Apostle to the Gentiles, answers the question, How is it that heathendom has come into the irremediable condition in which it is actually found? The Gentiles are sinners (Gal. 2:15), destitute of righteousness, and are without excuse (Rom. 1:20), and are with justice exposed to Divine retribution. It is true, indeed, that the Gentiles had no positive Mosaic law, and in this sense they are "without law" (1 Cor. 9:21); but, as they sin "without law," they shall also perish 'without law" (Rom. 2:12). The Apostle starts with the assumption that the Gentiles originally had a knowledge of God (Rom. 1:21), because, ever since the creation of the world, God has manifested unto them by His works the eternal power and fullness of His Divine attributes (Rom. 1:20); has borne witness of Himself to them by His good deeds, in that He gave them from Heaven rain and fruitful seasons, filling their hearts with food and gladness (Acts 14:17), having distributed the nations over the earth, determining their appointed seasons and the bounds of their habitation (Acts 17:26). God has done His part to lead them to a knowledge of Himself, and in their wisdom they should have found God, but they did not attain to this knowledge (1 Cor. 1:21; Rom. 1:20, 21). The organ which God gave them for this purpose is the *noûs*, the mind ("*being perceived*"), by means of which His invisible attri-

[1] Compare *Wess*, § 69.

butes can be perceived spiritually ("clearly seen") (Rom. 1:20). The Gentiles are a law unto themselves (Rom. 2:14), because, although they have no positive revealed law, they show the work of the law written in their hearts, demanding obedience to God. This is the moral consciousness which was originally implanted in men, and its presence is testified to by conscience (Rom. 2:15). And the Gentiles themselves have also the consciousness that they "who do those things which are not fitting" (Rom. 1:28) are worthy of death, and therefore liable to punishment (Rom. 1:32). Accordingly, the fundamental law of Divine retribution applies to them as well as to the Jews (Rom. 2:9, 10).

In consequence of their practical turning away from God, the Gentiles are delivered up unto darkness (Rom. 1:21; 2:19; 2 Cor. 6:14), and their wisdom has become foolishness in the judgment of God (1 Cor. 3:19). The climax of their foolishness is idolatry, and the inmost essence of heathenism is this, the deification of the creature, which leads to the deepest degradation. The further consequence of their turning away from God was an unlimited self-surrender to their natural lusts (Rom. 1:24)—a self-surrender which culminated in the unnatural sensual vices (Rom. 1:24, 26, 27), and a complete blunting of the moral consciousness (Rom. 1: 28).

[ANALYSIS: 1) The Gentiles are, with justice, exposed to Divine retribution; 2) for they had a knowledge of God; 3) and although they have no positive revealed law; 4) they have the work of the law written in their hearts; 5) their wisdom is foolishness; 6) and their idolatry has brought upon them the deepest degradation.]

§ 131. *Heathendom and the Divine Training.*[1]

In the background of the whole description of the sinful development of heathendom, as given in Rom. 1:

[1] Compare *Weiss*, § 70.

18–32, lies the thought that one object God has in view in leaving the Gentiles to their natural development, which is always leading them to a worse and worse corruption, is that sin by its development should manifest itself in its true nature. But Paul by no means always looks at this development of heathendom from a pedagogic standpoint.

Paul has a very vivid conception of the relation of the Gentile world to the kingdom of evil. According to 1 Cor. 12:2, the Gentiles are under the dominion of a foreign power, which drives them, without will and understanding, unto a degrading idolatry. The idols whom the Gentiles worshiped are the demons (1 Cor. 10: 20), or the evil angels, the servants and organs of Satan; and it is through them, probably, that the Devil has especial dominion over heathendom. The Devil is the prince of this world (2 Cor. 4:4); and Paul assumes (1 Cor. 10:20, 21) that the heathen sacrificial feasts, participation in which was forbidden to the Christians, bring men into a real and polluting fellowship with demons, just as the Lord's Supper brings them into fellowship with Christ. The demoniac powers have drawn heathendom into its godless (2 Cor. 6:14–16) and polluting sinful condition.

And thus there is brought about that dreadful depravity of heathendom, in which the Divine judgment of wrath against its apostasy punishes sin by means of sin. This is especially evident from Rom. 1:18–32, where we see that the wrath of God is revealed against the Gentiles as a judgment for their apostasy. It is quite in keeping with the fundamental law of Divine retribution, according to which guilt demands an equivalent punishment, if God punishes sin by sin, by permitting the sinner to sink deeper and deeper into sin through

the process of the development of sin. Thus sinners must receive in their own persons ("in themselves") the equivalent reward ("recompense") of the error of their apostasy from God, which was necessary ("which was due") according to Divine appointment (Rom. 1: 27). God accordingly gives them up to the uncleanness of the unnatural sensual vices (Rom. 1:24, 26). These are, on the one hand, the necessary consequences of their idolatry and of their life in the lusts; and, on the other, they are the righteous punishment through the dishonor which they bring with them.

[ANALYSIS: 1) In the sinful development of heathendom sin manifests its true nature; 2) the idols of the Gentiles are the evil angels; 3) the dreadful depravity of the Gentiles is a punishment for their apostasy from God.]

§ 132. *Judaism and its Law.*[1]

Although the Jews stand on the same level with the Gentiles, in that they are all under sin (Rom. 3:9), still the Jews in many respects have an advantage (Rom. 3:2). The enumeration of their advantages, however, reaches its climax (Rom. 9:5) in the descent from the "fathers," from whom the Jews derive the theocratic title of Israelites (Rom. 9:4). In the fathers they are elected to be God's possession, beloved for the fathers' sake (Rom. 11:28). The people of Israel are the people of God (Rom. 11:1, 2; 15:10); they are the children of God (Rom. 9:4, 7, 8, 25, 26).

In consequence of this advantage which the Jewish nation had over all other nations, it was intrusted with the oracles of God (Rom. 3:2)—*i. e.*, with the Divine revelations which are contained in the Old Testament. In the revealed law the Jews possessed a representation

[1] Compare *Weiss*, § 71.

of the truth, from which they learned to know the will of God and to prove the difference between good and evil (Rom. 2:18, 20). Paul takes it for granted that in the Old Testament we have a true revelation of the nature of God as far as He revealed Himself, and when he is speaking of any of the Divine attributes he repeatedly appeals to the Old Testament. Thus for God's truthfulness he appeals to Ps. 51:4 (Rom. 3:4), for His free mercy to Ex. 33:19; 9:16; Isa. 45:9 (Rom. 9:15, 17, 20), for His unsearchable wisdom to Isa. 40:13 (1 Cor. 2:16; Rom. 11:34), for His righteous judgment to Deut. 32:35 (Rom. 12:19), and for the universality of judgment to Isa. 45:23 (Rom. 14:11).

When Paul teaches that Moses was the giver of the law (1 Cor. 9:9; 2 Cor. 3:15; Rom. 5:14, 20; 10:5, 19), who as mediator received it through the intermediation of angels (Gal. 3:19), there is no intention whatever of denying the Divine origin of the law. This law of Moses (Rom. 7:7) is the law of God (Rom. 7:22, 25; 8:3, 7); it has its origin in the Divine Spirit (Rom. 7:14), and is holy as God is Holy (Rom. 7:12). When Paul speaks of the law, he thinks not only of the Mosaic legislation, but also of all the commandments of God as they are contained in the Old Testament, and therefore also of the development of the law by the prophets (1 Cor. 14: 21; Rom. 3:19).

But Scripture (Rom. 3:9–19) as well as experience (Rom. 2:1–3; 21–24) teaches that the Jews do not keep the law, and that they are therefore along with the Gentiles exposed to the judgment of God (Rom. 3:19). If they appeal to the gracious dealings of God towards Israel, they only show that they misunderstand and despise His forbearance and long-suffering, which are leading them to repentance (Rom. 2:4; 9:22), and by their

hardness of heart and impenitence increase their guilt (Rom. 2:5).

[ANALYSIS: 1) Although the Jews are all under sin, still they had special advantages; 2) to them were intrusted the oracles of God; 3) especially the law, which is holy; 4) but the Jews did not keep the law; 5) and are therefore exposed to the judgment of God.]

§ 133. *The Law and the Promise.*[1]

It was an advantage to the Jews, as contrasted with heathendom with its moral consciousness (Rom. 2:15), to have the written law as an objective revelation (Rom. 2:27)—an advantage which should have led them to fulfill the law. That which made the law weak, so that it could not work its fulfillment, was not its objectivity, nor any defect whatever in the law, which in itself is good and holy (Rom. 7:12, 16)—but according to Rom. 8:3 it was rather the power of the flesh, or rather the power of sin, which dwells in the flesh. Because sin has dwelt in humanity ever since Adam's fall, the commandment forbidding lust does not suppress lust, but only stirs it up (Rom. 7:7, 8), and awakens the power of sin which is slumbering in man. This is not owing to the law, which cannot possibly be sinful (Rom. 7:7); for the law is spiritual, issuing from the Spirit of God, and holy as He is holy (Rom. 7:12); it is owing to the sin which dwells in the flesh (7:13). So long as man stands under the dominion of the law, the dominion of sin over him cannot be broken (Rom. 6:14; Gal. 3:23). The law only works the wrath of God, inasmuch as it demands the execution of the punishment which is threatened by it to the sinner (Rom. 4:15), and so pronounces its curse upon man (Gal. 3:10). As the law expressly stipulates that death shall be the punishment

[1] Compare *Weiss*, § 72.

of sin (Deut. 30:15, 19), the letter of the law pronounces the sentence of death upon man (2 Cor. 3:6).

The same Divine training, which left heathendom to itself, in order that the development of the sinful tendency which it had adopted might come to maturity, reached the same end among the Jews by the interposition of the law; for the "law was added because of transgressions" (Gal. 3:19), "that the trespass might abound" (Rom. 5:20). In consequence of the presence of sin, which is operative in man, the law has made manifest the exceeding sinfulness of sin (Rom. 7:13), and has brought upon man spiritual death as well as temporal death as the punishment of sin. As the law is spiritual and originally was unto life (Rom. 7:10), sin cannot reveal its real nature more clearly than by showing that for man it turns the blessing into a curse (Rom. 7:10, 11). When man, through the law, has experienced the whole destructive power of sin (Rom. 3:20), there arises from him the cry of anguish for deliverance out of this state of death into which it has brought him (Rom. 7:24), and through the awakening of this longing for salvation the law becomes a "schoolmaster to bring us unto Christ" (Gal. 3:24).

From the pedagogic character of the law, Paul deduces its transitoriness. With the coming in of faith, or of Christ as the object of faith, there is involved the end of the law (Rom. 10:4), because God now no longer justifies on the ground of the works of the law, but on the ground of faith. The law was originally only added to the promise until an appointed time (Gal. 3:19), which has come in with the appearing of Christ and faith in Him. As the law was only meant for a definite epoch of the development of humanity, it also belongs to the "weak and beggarly rudiments of the world"

(Gal. 4:3, 9)—*i. e.*, to the elementary rudiments of religion.

The Jews already possessed a promise, before "the law came in beside" (Rom. 3:20)—a promise which God is bound to fulfill for His truth's sake (Rom. 15:8), seeing that He has solemnly ratified it in the covenants which He entered into with the patriarchs (Rom. 9:4). According to Rom. 4:13, the import of the promise which was given to Abraham and his seed is, that "he should be heir of the world." What this really means we learn more clearly from Gal. 3:16. "The seed" is not a collective term for the descendants of Abraham, but a designation of the Christ, who was descended from the fathers (Rom. 9:5). It is to Him, therefore, as the Lord of the Messianic Kingdom, that the promise of the possession of the world especially refers (Gal. 3:19). With the Messianic Kingdom, however, every Messianic blessing is directly promised to the seed of Abraham (in the collective sense), or through his seed (in the personal sense).

Now God has granted this Messianic possession of salvation to Abraham by promise, as a gift (Gal. 3:18), not as a reward for a definite performance, but on the ground of the righteousness of faith (Rom. 4:13), of which circumcision was the seal (Rom. 4:11), and therefore "according to grace" (Rom. 4:16). From this it follows that the possession of salvation is altogether independent of the law. The covenant by which God had bound Himself to fulfill His promise to Abraham's descendants could not be rendered invalid by the law, which was given four hundred and thirty years later (Gal. 3:17). If the Messianic inheritance were to be attained on the ground of the law, the promise would be altogether done away with (Rom.

4:14); for seeing that sin reigns in man, the law necessarily calls forth transgression of the law, and thereby the wrath of God (Rom. 4:15). Wrath, however, excludes the manifestation of grace which the fulfilling of the promise would involve, and God could no longer fulfill the promise to those under the law, because they are objects of His wrath (Gal. 3:9, 10). Accordingly, the law was only given till the seed should come to whom the promise was given (Gal. 3:19), and in order to convince men of their inability to attain to righteousness by themselves and by the works of the law—as a pedagogue leading them to Christ, causing them to seek justification by the way of faith in Him. Here, then, we stand upon the boundary line of the pre-Christian age, and there is opened up the prospect of the new era of grace and salvation.

[ANALYSIS: 1) The powerlessness of the law is owing to the sin which dwells in man; 2) the law only works the wrath of God, and pronounces death; 3) the law was given to make manifest the exceeding sinfulness of sin; 4) is a tutor to prepare us for Christ; 5) was given only for a time; 6) did not supersede the promise; 7) the true meaning of the promise given to Abraham; 8) the promise is according to grace; 9) and the possession of salvation is altogether independent of the law.]

CHAPTER VI.

PROPHECY AND FULFILLMENT.

§ 134. *The Prophecy of Scripture.*[1]

Inasmuch as the Old Testament Scripture refers to the Messianic Salvation and its realization, its fullest and deepest significance belongs to those who receive that salvation, and therefore to the Christian present. The import of God's message of salvation, which the Apostle proclaims, God has promised afore by His prophets in the Holy Scriptures (Rom. 1:2), and the specific significance of these writings is now made known unto all who believe in Christ (Rom. 16:25, 26). Thus for example, that the Gentiles should participate in Abraham's salvation was preached beforehand as glad tidings by the *Scriptures* (Gal. 3:8; Gen. 12:3). For whatsoever things were written aforetime were written for our learning (Rom. 15:4) and for our admonition, upon whom the ends of the ages are come (1 Cor. 10:11). Thus, such a prophecy as Isa. 49:8 refers especially to men's behavior in the Christian present (2 Cor. 6:2); and like every other statement regarding the will of God (*cf.* 1 Cor. 14:34), even the Mosaic law may be regarded as prophetic, and as having a direct spiritual bearing upon the regulation of Christian circumstances (1 Cor. 9:9, 10).

Paul finds the import of the Messianic message of salvation directly preached beforehand in Scripture. Christ has died and risen again according to the Script-

[1] Compare *Weiss*, § 73.

ures (1 Cor. 15:3, 4; Ps. 22:16–18; Isa. 53:5–12; Dan. 9:26; Ps. 2:7; 16:10; etc.); the reproaches that fell upon Him are foretold in Ps. 69:9 (Rom. 15:3); the dominion which was given Him in Ps. 8:6 (1. Cor. 15:27). The doctrine of the righteousness of faith is witnessed by the law and the prophets (Rom. 3:21; Rom. 1:17, after Hab. 2:4; Rom. 4:6–8, after Ps. 32:1, 2); in particular, witness is borne to faith as the condition of salvation in Isa. 28:16 (Rom. 10:11), and as the source of the preaching of the Gospel in Ps. 116:10 (2 Cor. 4:13). That the Gospel shall be preached throughout the whole world Paul finds in Ps. 19:4 (Rom. 10:18); the destruction of human wisdom by the foolishness of preaching in Isa. 29:14 (1 Cor. 1:19); the calling of the Gentiles in Hos. 1:10; 2:23 (Rom. 9:25, 26); etc. The unbelief of the Jews he sees foretold in Isa. 53:1; 65:2 (Rom. 10:16, 21); the offense which they take at Christ in Isa. 8:14; 28:16 (Rom. 9:33); their obduracy in Isa. 29:10; 6:9; Deut. 29:4; Ps. 69:23 (Rom. 11:8–10); their partial rejection in Isa. 10:22, 23; 1:9 (Rom. 9:27–29); their final salvation in Isa. 59:20; Jer. 31:33, 34 (Rom. 11:26, 27). That the Christian Church is the Temple of God, he finds in Lev. 26:11, 12; Isa. 52:11; Jer. 31:9; 2 Sam. 7:14 (2 Cor. 6:16–18); and the special gift of speaking with tongues in Isa. 28:11, 12 (1 Cor. 14:21). The continual persecution of Christians is foretold in Ps. 44:22 (Rom. 8:36); the final overthrow of death in Isa. 25:8; Hos. 13:14 (1 Cor. 15:54, 55).

Scripture is prophetic not only in its expressions, but also in its typical history. Thus, according to Rom. 5:14, Adam is a type of Him that was to come, inasmuch as in him it is shown how an influence extends from one to the whole race. What happened to the Israelites happened to them *typically* (1 Cor. 10:6, 11)—

i. e., so that we might learn what we have to experience and shall experience, if we conduct ourselves similarly. What Scripture relates regarding the justification of Abraham is not only written in order to describe his justification, but also to instruct us as to the manner of our own (Rom. 4:23, 24). When Christ is represented as a *propitiation* (Rom. 3:25) and as a Paschal Lamb (1 Cor. 5:7; *cf.* Eph. 5:2), when the sacrificial system in general (Rom. 12:1; 15:16) and the rite of the feast of the Passover in particular (1 Cor. 5:7, 8) are given an application to Christian circumstances (*cf.* Col. 2:11; Phil. 2:17; 3:3; 4:18), when the Church is called the true Temple of God (1 Cor. 3:16; 2 Cor. 6:16), when an appointment of the law relating to the priests is used as an illustration of an ordinance of God in the Christian Church (1 Cor. 9:13), and the Jewish sacrificial meal is used as an analogue of the Lord's Supper (1 Cor. 10:18), there lies at the basis of all these allusions the presupposition that these institutions, which were appointed by God, have a typical character.

[Analysis: 1) The Old Testament of the deepest significance to the Christian Church; 2) has a direct spiritual bearing upon the Christian life; 5) the economy of salvation directly foretold in it; 4) the Old Testament is prophetic not only in its language, but also in its typical history.]

§ 135. *The Use of the Old Testament.*[1]

Paul quotes the Old Testament very frequently. It is in our four Doctrinal Epistles, however, that by far the most of his quotations are found. These the Apostle usually introduces with "it is written" (about thirty times), or with the similar formula "the Scripture saith" (Gal. 4:30; etc.). It is seldom, indeed, that Paul introduces the writers as speaking (Rom. 4:6;

[1] Compare *Weiss*, § 74.

11:9; 9:27, 29; etc.). Most of his quotations are from Isaiah and the Psalms; next in order comes the Pentateuch, especially Genesis and Deuteronomy.[1] Paul mainly quotes from the text of the Septuagint, using his quotations with great freedom, often combining different passages (1 Cor. 15:54, 55; 2 Cor. 6:16–18; Rom. 3:10–18; 9:25, 26; 11:26, 27), or freely mixing them together (Rom. 9:33; 11:8), and the passages are often abbreviated or insignificantly changed to suit their Messianic interpretation (1 Cor. 1:31; 2 Cor. 6:16; Rom. 14:11; Gal. 4:30; 1 Cor. 3:20; 15:45; Rom. 10:11; etc.).

In the use that Paul makes of the passages of Scripture he lays no stress on their historical connection, but takes into consideration only the language used in the expressions, on the presupposition that the whole of the Old Testament prophesies of the Messiah and the events of the Messianic time, so that everything which admits of being applied to these circumstances is interpreted in this sense, and that too as a direct prophecy. Thus in Ps. 69:9, the Messiah is conceived of as speaking (Rom. 15:3), and Joel 2:32 is applied by him, as well as by Peter (Acts 2:21), to the Messiah (Rom. 10:13).

In discussing, however, this subject of quotation from the Old Testament we must be careful to distinguish between literal quotation and the homiletical use of Scripture; and it is often impossible to decide with full certainty which of these uses of Scripture we have before us.

[Analysis: 1) Paul quotes the Old Testament very frequently; 2) mainly from the Septuagint; 3) lays no stress on the historical connection; 4) we must distinguish between literal quotation and homiletical use of Scripture.]

[1] See especially Appendix III to Westcott and Hort's *New Testament in Greek*, vol. II, pp. 180–182.

§ 136. *The Time of Grace.*[1]

It appears from prophecy that the salvation which is being realized in the present was long ago resolved upon by God, and depended upon a decree of His wisdom, which was formed by Him from all eternity, and hidden, even a mystery (1 Cor. 2:7), absolutely unknowable by human knowledge of itself, and such it remained, even after prophecy, until its fulfillment (Rom. 16:25). Now, however, this mystery (Eph. 3:3), or the individual mysteries which are contained in it, such as the final conversion of Israel (Rom. 11:25), the resurrection and transformation of believers (1 Cor. 15:51), are revealed by God (1 Cor. 13:2) and preached by His stewards (1 Cor. 4:1). This happened with the sending of the Son, when the fullness of time came (Gal. 4:4; Eph. 1:9, 10). This expression presupposes that a definite measure of time had to be filled up before the moment appointed for the execution of that decree appeared. It is this moment of which it is said, in 1 Cor. 10:11, that the ends of the past ages are come upon the generation which is living in the present. That this time is come, is the Pauline expression for the proclamation of Jesus, that the promised Kingdom of God has come, that the Messianic time of the end has commenced, that the completion of the theocracy in which God bestows His graces and the historical epoch, which concludes the whole development of the human race, has begun.

This new epoch of the world is characterized by the sovereignty of grace, which is diametrically opposed to sin and the law, as well as to all human work and merit. In the previous age of the world sin reigned; the principle which rules in the new age is the grace

[1] Compare *Weiss*, § 75.

of God (Rom. 5:21). The dominion of sin was owing to the dominion of law; hence, grace forms the antithesis of the law (Rom. 6:14). The law demands works; grace excludes all human activity; works and grace are directly opposed to each other (Rom. 11:6; *cf.* Eph. 2:8, 9). Human doing acquires merit. Grace, however, is not deserved, but presented *gratis* (Rom. 3:24); grace and merit are also diametrically opposed (Rom. 4:4). Grace is given (1 Cor. 1:4) and received (2 Cor. 6:1; Rom. 1:5); in it we stand (Rom. 5:2) and walk (2 Cor. 1:12); it is the new standpoint upon which the new age is placed. Through it men are called (Gal. 1:15) and justified (Rom. 3:24); it is upon it that the Christian hope is based (2 Thess. 2:16). The Christian is what he is through the grace of God (1 Cor. 15:10); and the Apostle rightly characterizes the Christian time as the time of grace.

Grace is not conceived of as a passive Divine attribute or disposition. It is rather the operative principle of salvation—the manifestation of the relation and conduct of God towards sinners; it is the Divine favor thought of in its activity, which for that very reason excludes all human activity; it is the expression for the exclusive Divine causality of salvation (2 Cor. 5:18; 1 Cor. 8:6; Rom. 11:36). It is to be distinguished from the *mercy* of God, inasmuch as the latter has reference more particularly to the Divine behavior towards *wretchedness* and *misery*, not towards *sin*. In the relation of grace to sin, the *freeness* of grace, its *spontaneous inclination*, is especially prominent—a thought which does not lie in *mercy*. Nor is grace the *love* of God, although the death of Christ, upon which the new dispensation of grace rests, can also be regarded as a proof of that love (Rom. 5:8); for it is within the

dispensation of grace that this love is first restored to man; and in Rom. 5:2–5, we find that the love of God is shed abroad in the hearts of those who stand in grace, and in 2 Cor. 13:14, the love of God comes after grace. Nor is grace the *goodness* of God, which shows itself in the conferring of benefits (Rom. 2:4; 11:22).

As it is through the grace of God that the Christian is what he is (1 Cor. 15:10), so he also owes it to Christ (1 Cor. 8:6). Everything for which he has to thank God has been brought about by Christ (1 Cor. 15:57). It is through His instrumentality that grace, the new principle of His salvation, exercises its rule (Rom. 5:21); it is through Him that we obtain grace or access to it (Rom. 1:5; 5:2), reconciliation (2 Cor. 5:18; Rom. 5:11), peace with God (Rom. 5:1), salvation (Rom, 5:9; 1 Thess. 5:9), life and resurrection (1 Cor. 15:21, 57; Rom. 5:17). It is in Christ that grace is given us (1 Cor. 1:4); in Him rests reconciliation (2 Cor. 5:19), redemption (Rom. 3:24), justification (Gal. 2:17; 2 Cor. 5:21), the love of God (Rom. 8:39) and eternal life (Rom. 6:23). In Him all the promises of God are fulfilled (2 Cor. 1:19, 20), and the blessing of Abraham comes upon us (Gal. 3:14). This new time of grace, which is the Christian dispensation, is therefore the Promised Messianic time.

[Analysis: 1) The plan of salvation rests in the eternal counsel of God; 2) the mystery of salvation revealed to us in Jesus Christ; 3) in the fullness of time; 4) the Christian dispensation the time of grace; 5) grace antithetical to law; 6) to works; 7) to merit; 8) the new standpoint upon which this Christian age is placed; 9) grace is the operative principle of salvation; 10) to be distinguished from the mercy of God; 11) from His love; 12) and from His goodness; 13) this grace of God we all owe to Christ; 14) as well as all the works of grace.]

CHAPTER VII.

THE CHRISTOLOGY OF PAUL.

§ 137. *The Lord of Glory.*[1]

For Paul the peculiar dignity of Christ is summed up in the title *Lord*. He describes the sum of his preaching as consisting in this, that he preaches Jesus Christ as the Lord (2 Cor. 4:5); and inasmuch as his preaching is always gaining new confessors of Christ, it ministers to the glorifying of His name (Rom. 1:5). The specific confession, therefore, of the Christian Church declares that Jesus is the Lord (1 Cor. 12:3; Rom. 10:9). In this title is summed up all that Christ is to it; and hence the reverential designation of Christ as the Mediator of salvation is: *Jesus Christ our Lord* (1 Cor. 1:9; Rom. 1:4; 5:21; 7:25); or, as in the Epistles to the Thessalonians (some nineteen times), *Our Lord Jesus Christ*. As in the early preaching of the Apostles, Jesus is acknowlegded to be the Mediator of the expected completion of salvation, because He has proved Himself to be the Promised and expected Messiah, so He can be acknowledged by Paul and the Gentile Christians to be the Mediator of the grace of God, which has been revealed and is operative in Christianity, only if He is confessed as the Heavenly Lord of the Church. To belong to Him as Lord is the characteristic mark of all Christians (Rom. 14:8), since, in order to obtain this sovereignty, He has died and become alive again (Rom. 14:9; 2 Cor. 5:15). His com-

[1] Compare *Weiss*, § 76.

mand is decisive for believers (Gal. 6:2; 1 Cor. 9:14,21); from Him is derived all authority in the Church (1 Cor. 5:4; 2 Cor. 10:8; 13:10), and He Himself will be their Judge (2 Cor. 5:10).

The name *Lord* describes Christ also as the Divine sovereign of the world (Rom. 10:12), sitting at the Right Hand of God (Rom. 8:34), to whom is given the possession of the word, which was promised to the seed of Abraham (Gal. 3:16). Without any explanation Paul applies to Christ passages in the Old Testament which refer to God (1 Cor. 2:16; 10:22; Rom. 10:13), and designates Him the Lord in a connection where God has just been designated Lord (Rom. 14:6–9). Moreover, Paul draws the full consequences of this designation of Christ. Divine worship is paid to Him (2 Cor. 12:8; Rom. 10:12, 13); and, at His Second Coming, the Exalted Messiah appears with such full Divine omniscience as is possessed only by the Searcher of hearts (1 Cor. 4:5). Accordingly, it is not surprising that Paul in Rom. 9:5 extols Christ as being over all, God blessed forever.

Since it is through His being raised up by God (2 Cor. 13:4; Rom. 4:24, 25) that Christ has attained His exaltation, and since God has put all things in subjection to Him (1 Cor. 15:27), it is evident that His whole mediatorial work is only the execution of the will of God the Father. Christ wills what the Father wills. God has transferred to Him, until the completion of the work of salvation, the arrangement, superintendence, and execution of everything necessary for the realizing of the salvation which has been procured by Him. He reigns until the end, till He hath put all His enemies under His feet. Then of His own free-will He delivers up the Kingdom to God, even the

Father (1 Cor. 15:24), and subjects Himself to Him, that God may be all in all (1 Cor. 15:28). This subjection of Himself to the Father has no other aim than to bring about the completion of the sovereignty of God, and is in accordance with God's Eternal counsel. To speculate how the Mediatorial reign of Christ, which shall cease, differs from the government of God in His completed Kingdom is far remote from the mind of the Apostle.

Paul speaks of Christ as *the Lord of Glory* (1 Cor. 2:8). This glory, which belongs only to the incorruptible God (Rom. 1:23; 5:2), the Apostle be held in the face of Christ (2 Cor. 4:6; 3:18); and he therefore proclaims the Gospel of the glory of Christ, who is the image of God (2 Cor. 4:4).

[ANALYSIS: 1) Christ is the Lord; 2) because He has proved Himself the Messiah; 5) Christ is also the Lord of the world; 4) Paul ascribes to Him Divine names; 5) Divine worship; 6) and Divine attributes; 7) the Mediatorial work of Christ is but the execution of the will of God; 8) His Mediatorial reign shall cease; 9) that God may be all in all; 10) Christ is the Lord of Glory.]

§ 138. *The Son of God.*[1]

Because Paul had seen Jesus as the Lord, in the radiant light of Divine Glory, He became to him the true Messiah, who had been promised to His people, and for whom he had also looked. This Messiah is now also to Paul, as in the Old Testament, the Son of God (Rom. 1:3, 4). He who is preached by Paul, and in whom all the promises of God are fulfilled, is called the Son of God (2 Cor. 1:19, 20; Gal. 1:16).

Paul lays so great stress on the truth that Jesus is the Son of God, that His single utterances have great weight. When in Gal. 1:16 the Apostle says, "God has

[1] Compare *Weiss*, §§ 77, 79; *Lechler*, vol. 2, pp. 2–13.

revealed His Son in me," we are not to explain away these words, but to understand them as meaning that, by this very revelation, Paul was brought to the knowledge of Jesus as He is in truth, and he was taught to recognize Him not merely as the Messiah, but as the Son of God. In Rom. 8:3 the Apostle lays special stress on that which is here indicated, using the words: "God, sending *His own* Son,"—where it is clear how close a community of nature between Jesus and God the Father is implied by the reflexive pronoun. Still stronger is the declaration in Rom. 8:32, "He that spared not *His own* Son." There is a special significance of the use of *idios* (*His own*) in this passage, as is shown by the immediate context. The Apostle asserts a close, exclusive community of essence between Jesus and God the Father; in other words, he ascribes to Jesus not merely a theocratic dignity, but the metaphysical Sonship of God. Here belongs also the more difficult passage (Rom. 1:4), where, in two parallel utterances respecting His Person, Jesus is called the Son of God—1) "Who was born of the seed of David according to the flesh;" and 2) "Who was declared to be the Son of God, with power, according to the spirit of holiness by the resurrection of the dead." Though Christ *was* already the Son of God before the creation of the world, and as such was sent (Gal. 4:4; Rom. 8:3), yet it was necessary to instate His human nature into the rank and dignity of His Divine Sonship. He first showed Himself as David's Son, and then by His resurrection was proved to be the Son of God. Of the three clauses which define the participle "declared;" the first indicates the manner, "with power;" the second, the moral cause, "according to the Spirit of holiness;" the third, the efficient cause, "by the resurrection of the dead."

When in Rom. 8:3 Paul says God *sent* His Son (also Gal. 4:4), this assertion unquestionably presupposes that the Son already existed, and was with God before He came into the world, for the connection incontestably proves that the "sending" refers to an entrance into the visible world, into earthly life. The Redeemer is here regarded as a *Person* before he became man, and was constituted the Son of God before He was born on the earth (Gal. 4:4). This is unmistakably implied in the question in Rom. 10:6, "who shall ascend into heaven? that is, to bring Christ down." This does not refer to His ascension, nor to His sitting at the Right Hand of God, but to His incarnation; and the statement implies that Christ was in Heaven before His incarnation, and as a person could, as it were, be brought down. Moreover, the words of 2 Cor. 8:9 refer to the prehistoric existence of Christ. When Paul here reminds the Corinthians that Jesus, "though He was rich, yet for your sakes He became poor, that ye through His poverty might become rich," he plainly has in view a pre-earthly state of Christ when He was rich in Divine fullness. Further, Paul refers to a Personal activity of Christ in the Old Testament revelation, in leading Israel (1 Cor. 10:4), explaining that the rock giving forth water in the journey through the Desert was Christ, who gave them drink miraculously. Thus the idea is unmistakably implied that it was Christ invisible and yet actual, who had been the agent, and that Christ pre-existed before His historical appearance, and was acting as Mediator of the revelation of God.

The Apostle soars still higher in thought, when in 1 Cor. 8:6 he says: "One Lord, Jesus Christ, through whom are all things, and we through him." The "all things" refers to all existence, to the universe. The

world came into existence through Christ. The expression implies not only a pre-human existence of the Redeemer, but also that He existed before the world was formed—from eternity, inasmuch as He is the Mediator, the instrument of the world's creation, while God is the Primeval Cause of all things (there is One God, the Father, *of* whom are all things, 1 Cor. 8:6). The sense is, therefore, that the Redeemer is eternal, not only existing before His incarnation, but also before the world and time, and that the creation of the world, of which God is the First, Absolute Cause, was accomplished by Christ as the Mediator of the Divine work. Respecting the Person of Christ, according to His Divine nature, we have therefore the following statements: He is the Son of God exclusively and essentially, and as such stands in the closest unity of essence with God the Father, Whose image He is. Before He became man, even before the world was, He existed, not as an unpersonal idea in God, but as a Personality. He is not a creature of God, but, on the contrary, the creation of all that exists is mediated by Him as the instrument of Divine revelation.

St. Paul, however, persistently makes a distinction between God and Christ (1 Cor. 8:6; Rom. 11:36). From this distinction arises their order in subsisting and in operating, and this order is one of origin and relation. Christ is the *Son of God*, His *first-born*. God *sent forth* His Son (Gal. 4:4), raised Him from the dead (Gal. 1:1), exalted Him to the highest glory (1 Cor. 15:27). The head of Christ is God (1 Cor. 11:3), and Christ is God's (1 Cor. 3:23).

Two things, however, must always be kept in view: 1) that Paul invariably starts from the historical Christ and the historical relation of Christ to the Father, even

when looking back to the pre-historic time or forward to the future; and 2) that the relation in God between Father and Son is reciprocal.

Christ is the antitype of Adam (Rom. 5:14), because His influence extends to the whole human race in the same manner as that of Adam—*i. e.*, as all human beings born in the course of nature have Adam's nature, and are therefore sinful (Rom. 5:12), so all human beings, becoming partakers of the Divine nature, by being born again of God and receiving the abundance of grace and of the gift of righteousness, have life through the one, even Jesus Christ (Rom. 5:17). As sin and death came into the world through Adam, and all sharers of his nature partake of the same, so righteousness and life have come into the world through Christ, and all sharers of His nature, partake of the same.

In 1 Cor. 15:45, 47 Christ is called "the last Adam," "the Second Man," *the last Adam* in reference to the *first* Adam, whose antitype He is as the head and beginner of the new humanity redeemed and justified through Him, as also with reference to the fact that after Him no other is to follow with an Adamite vocation. Apart from this latter reference, Christ may also be called the Second Man or Adam (*ver.* 47). In 1 Cor. 15:47 it is said expressly that the Second Man was "of Heaven;" and this allusion to His Heavenly origin involves the thought that Christ, according to his Divine nature, must Himself have been an inhabitant of Heaven. His human body He did not bring with Him from Heaven; but after His resurrection it was exalted to Heaven, in which glorified body He is now in Heaven.

[ANALYSIS: 1) The Messiah is the Son of God; 2) is of the same essence as the Father; 3) the world was created through

Him; 5) the Son exists as a Person distinct from the Father; 6) Christ is called "the last Adam;" 7) the Second Man from Heaven.]

§ 139. *The Human Nature of Christ.*[1]

The Twelve look up from the picture of the earthly life of Jesus, which they themselves had seen, to the Divine Glory of the Exalted Lord; but Paul looks back from the radiant light of this Glory, in which Christ had appeared to him, to His earthly life. That Christ was descended from Abraham and the fathers (Gal. 3:16; Rom. 9:5), and, in particular, that he was of the seed of David (Rom. 1:3), was known to Paul from His parentage and history. For the death of Christ and His resurrection on the third day, which form the basis of his preaching regarding Him, he appeals to tradition (1 Cor. 15:3, 4, 11), to the individual appearances of Christ to the Twelve and to the first disciples (1 Cor. 15:5, 7), as well as to himself (*ver.* 8). He knew that, at the feast of the Passover (1 Cor. 5:7), Jesus was crucified by the Jewish and Gentile rulers (1 Cor. 2:8; Gal. 2:20; 3:13; 5:11; Rom. 6:6). That he knows that, on the night when He was betrayed into the hands of His enemies, Christ instituted the Holy Supper (1 Cor. 11:23–25), only shows that he found the custom of breaking bread and consecrating the cup already existing in the Church, and inquired into its origin, and he mentions the fact in order that he may attach to it doctrines regarding the significance of this meal; and these doctrines he himself traces back to a higher origin (1 Cor. 11:23). That he repeatedly lays stress upon the burial of Christ (1 Cor. 15:4; Rom. 6:4), is closely connected with the circumstance that this guar-

[1] Compare *Weiss*, § 78.

antees the reality of Christ's death as well as that of His resurrection, and is therefore equally important for both the great saving facts of his system. He regards Christ as being immediately exalted to Heavenly glory by means of the resurrection, and he does not think of any special intermediate condition between the resurrection and the exaltation to Heaven. Only once does Paul set forth the sinlessness of Christ in a dogmatic manner (2 Cor. 5:21), because to him it is self-evident in the case of the Messiah, who is exalted to Heaven, and who had, by His death, redeemed the world from sin. It is highly significant how he, in order to set up the sacrificing love of Christ as a pattern, contrasts His pre-temporal state of existence with His earthly life (2 Cor. 8:9). As Paul says that Christ was born of a woman (Gal. 4:4), born of the seed of David *according to the flesh* (Rom. 1:3), we have a right to infer that Mary was descended from David; and we need no more reliable authority than Paul, although we have other testimony in favor of this view in Scripture.

If we inquire as to the idea which Paul has formed to himself of the Person of Christ during His earthly life, it appears from Rom. 1:3; 9:5, that in Him the *flesh* (*sarx*) is regarded as only one side of His being. The contrast is not so much between body, soul and spirit, as rather between the whole human nature of Christ as distinguished from a higher Divine nature which he possessed (Rom. 1:4). Now in all men the *flesh* is the seat of sin, and under the dominion of sin, not because the *flesh* is sinful in itself, but because, with the transgression of Adam, sin has come into the world, and by generation sin is propagated. Although the *flesh* of Christ is not a *flesh of sin*, which it cannot

be, as he did not know sin (2 Cor. 5:21), He is nevertheless man in the fullest and truest sense (1 Cor. 15:21; Rom. 5:15)—true man such as Adam was before sin began to dwell and reign in him. And as, according to Pauline anthropology, flesh in the living man cannot be thought of otherwise than as possessed of a soul, Christ must also have had a human soul; and, as soul cannot be thought of otherwise than as ruled by spirit, Christ must have possessed a human spirit and human will.

We will now be better able to understand Rom. 8:3, where Paul states that God sent His own Son *in the likeness of sinful flesh.* Here Christ's Personality is conceived of as pre-existing; and the Son of God, when He became incarnate, appeared not "in the flesh of sin," which is an Ebionite conception, nor "in the likeness of flesh," which leads to Docetism, but "in the likeness of sinful flesh," which is the Pauline view. And the word *flesh* here manifestly refers to the entire nature of man, as in Rom. 1:3; 9:5. Christ could appear indeed "in the flesh," but not in the flesh of sin; for he must, of necessity, be "without sin" (2 Cor. 5:21). This expression, therefore, in Rom. 8:3 does not in any way call in question the actual humanity of Jesus, but only denies that He is tainted with sin.

Now if Christ, although a true man, had no sin in Him, had not the principle of death in Him, how was it possible for Him to die? According to Paul Christ died on account of sin (Rom. 6:10; 2 Cor. 5:21); but it was not on account of sin in Himself, but because our sin was laid upon Him. He bore our penalty—even the penalty of sin.

[ANALYSIS: 1) Christ was of the seed of David; 2) was crucified; 3) instituted the Holy Supper in commemoration of His death; 4) was buried; 5) was raised from the dead; 6) exalted to

Heaven ; 7) His sinlessness ; 8) in the fullness of time born of a woman ; 9) therefore a true man, though sinless ; 10) we must distinguish between the human and the Divine nature of Christ ; 11) the flesh of Christ not the seat of sin ; 12) Christ possessed a human body, a human soul, a human spirit and will ; 13) the meaning of Rom. 8:3 ; 14) this passage does not deny the reality of His human nature ; 15) His death brought about by our sin.]

CHAPTER VIII.

REDEMPTION AND JUSTIFICATION.

§ 140. *The Saving Significance of the Death of Christ.*[1]

If we ask whereby Christ in His manifestation upon earth has become the Mediator of Salvation, there is only one answer that can be given according to the Pauline view; and that answer is, by His death. Hence this death forms the real central-point of his preaching (1 Cor. 1:17, 18)—"the word of the Cross." He preaches Christ as crucified (Gal. 3:1 ; 1 Cor. 3:2). This death was one which Christ took upon Himself of His own free-will, for the cause of His death was different from that of all other men. It is only because all have sinned that death reigns over all the descendants of Adam (Rom. 5:12); yet Christ was not rendered subject to death simply because he was a true man, for He knew no sin. To the Incarnate Son of God death was by no means a necessity of Nature, not to speak of the shameful and painful death upon the Cross. It was an act of free obedience—a willing fulfillment of the purpose of God. He gave Himself for our sins, that He might deliver us out of this present evil world, according to the will of our God and Father (Gal. 1:4)—a manifestation of His great love to us (Gal. 2:20; 2 Cor. 5:14, 15).

Whether the death of Christ is regarded as a sacrifice of love on the part of God or on the part of Christ, it

[1] Compare *Weiss*, § 80 ; *Lechler*, vol. 2, pp. 34–50 ; *Schmid*, § 80.

took place in behalf of men (1 Cor. 11:24; 2 Cor. 5:15). How this is to be understood appears from Rom. 5:8, according to which Christ has died for us, inasmuch as we were sinners (Rom. 5:6), or on account of our sins (Rom. 4:25; Gal. 1:4; 1 Cor. 15:3). Now, since the evil which sin has brought upon men is death, the death of Christ, which was suffered for the salvation of men and because of their sin, can only have had the design of removing from them the miserable consequences of sin—*i. e.* the punishment of sin, which consists in death. If Christ, however, who did not as a sinless man need to die the death, dies in order to free sinners from death, His death is a vicarious one. Paul presents the idea of substitution without any reference to the Old Testament prophecy of the sin-bearing of the Servant of God, and connects it with the working out of our righteousness. God has made Him who did not know sin to be sin in our behalf, and has looked upon and treated Him as if He were a sinner, in order that we might become the righteousness of God in Him—*i. e.* that, on the ground of what happened to Him, we could be looked upon and treated as such as God declares to be righteous (2 Cor. 5:21). Here it is expressly asserted that the treatment of the Sinless One as a sinner was the means whereby the treatment of sinners as sinless was rendered possible, and so the new righteousness upon which the salvation of man depended was wrought out. Accordingly, the death of Christ, which was suffered for the salvation of men, stands vicariously for the death of all. His being treated as a sinner makes it possible that they should be treated as righteous, so that they need no longer die the death which He has died in their stead; and it is in this supreme act of kindness which He has shown men

that the constraining power of His love towards them lies (2 Cor. 5:14, 15). When Paul says: "because we thus judge, that one died for all, therefore all died" (2 Cor. 5:14), this cannot refer to the ethical dying with Christ, as if therefore all are partakers of the benefits of Christ's death, for this ethical death is by no means the consequence of the death of Christ *in itself*—for the unbeliever, in spite of the sacrificial death made for all, is still in his sins; but this ethical death results from the fellowship of Christ's death, which is involved in the living fellowship with Him, the basis of which is laid in baptism (Rom. 6:4). Nor is this ethical death the consequence of Christ's death *for all*, since only believers enter into living fellowship with Christ, whereas His death has certainly taken place for all, and in itself stands for the death of all, whether or not men appropriate the salvation which is thereby provided. The *objective* matter of fact which Paul here affirms, that when Christ died the redeeming death for all, all died, has its *subjective* realization in the faith of the individual so soon as he becomes a believer.

According to Gal. 3:13, the painful and shameful death which Christ suffered on the Cross, in order that sinners might not die the death, is represented as the curse which was pronounced by the law against its transgressors (Gal. 3:10), and which now rests upon Him who is hanging upon the Cross. If Christ has become a curse in order to redeem us from this curse, then this passage says, only in a form which is conditioned by the context, exactly the same as 2 Cor. 5:21—that God has treated the Sinless One as a sinner, in order that He need not treat sinners as such.

It is Christ who has redeemed us (Gal. 3:13), and the price which was paid for this redemption from the

curse of the law was His death on the Cross; and in 1 Cor. 6:20; 7:23, it is similarly said that we have been bought with an actual redemption-price, even *by His blood* (Rom. 3:25). In 1 Cor. 1:30 Christ also appears as the Author of our redemption, the underlying thought being that guilt holds man captive—in prison, as it were (*cf.* Eph. 1:7; Col. 1:4). For if the redemption which is found in Christ is the means whereby justification by grace is rendered possible (Rom. 3:24), it must be thought of as a redemption from the state of *guilt;* for it is the guilt which rests upon the sinner that hinders his justification. With the guilt of sin we are at the same time delivered from the *penalty* of sin, from the wrath of God (Rom. 5:9), as well as from spiritual and eternal death (Rom. 5:17, 21).

It is also in Rom. 3:24, 25, that Paul states more particularly in how far this redemption from the state of guilt rests in Christ. It is said that God has openly "set forth Christ Jesus, by His blood, to be a *propitiation* through faith." Here too, just as in Gal. 3:13, His death, and that, too, the violent, bloody death which He suffered on the Cross, is thought of as the redemption price. Christ, as our High Priest and sacrifice, is the *propitiation*, the *kapporeth*.[1] Sprinkled with His own blood, Christ was truly that which the cover, or *kapporeth*, or "mercy-seat," had been typically. Scripture also distinctly says that Christ presented Himself to God an expiatory sacrifice (Heb. 9:14, 28; Eph. 5:2) for the sins of mankind. This expiation or atonement by Christ is only appropriated *subjectively* through *faith*,

[1] The Greek word for *propitiation* is the same which in the Septuagint translation of the Old Testament is used for the *cover* of the Ark of the Covenant—the *kapporeth*, "the lid of expiation," translated in English "the mercy-seat."

and on its *objective* side it only has value in the *blood* of Christ.

God has, therefore, appointed the blood which was shed in the death of Christ to be the means of propitiation, which makes atonement for the sins of men, and therefore renders their redemption from the state of guilt possible. God willed to show His righteousness in the present time of salvation in such a manner that He might be at once just and righteous, and yet able to justify the believer (Rom. 3:26). Accordingly, in the blood of Christ He set forth to the world a means of propitiation through faith.

By means, then of the death of Christ, the world can become reconciled with God, who now no longer condemns those who accept the message of salvation. So long as man is under the bondage of sin, the wrath of God rests upon Him,[1] "because the mind of the flesh is enmity against God" (Rom. 8:7), and the wrath of God threatens the sinner with His punitive judgment (Rom. 5:9, 10). We can be saved from the wrath of God only through Jesus Christ, being justified by His blood (Rom. 5:9.)

[ANALYSIS: 1) Christ became our Mediator through His death; 2) which was voluntary; 3) He gave Himself for our sins; 4) to remove from believers the consequences of sin; 5) His death a vicarious one; 6) He was made sin in our behalf; 7) our salvation has not its ground in our ethical dying with Christ; 8) but in the death of Christ on the Cross; 9) He is our redemption price; 10) the propitiation; 11) even the true *kapporeth;* 12) He who made atonement for sins; 13) this atonement is only appropriated *subjectively* through faith; 14) has value only objectively in the *blood* of Christ; 15) only through Christ can men become reconciled to God.]

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[1] God is a jealous God (Ex. 34:14; Deut. 6:15), and the Divine zeal is but the energy of the *Divine Holiness.* It turns itself avengingly against every violation of the Divine will, and manifests itself

§ 141. *The Death and Resurrection of Christ.*[1]

According to Rom. 8:3,[2] sin, which always drew a *condemnation* upon men (Rom. 5:16, 18) by the dominion which it had over them, has now, through the incarnation and death of the Son of God, received a condemnation itself by being robbed of its power and dominion. For there is now no longer any *condemnation* to them that are in Christ Jesus (8:1), because the Son of God has appeared in the flesh, and by Him the judgment on sin was carried out in the flesh. But the question here arises, In what way was the *condemnation* of sin carried out? Some would refer this condemnation exclusively to the *blotting out* of sin by Christ's holy life; but the truer meaning is that Christ condemned sin at some definite moment in His life, when an actual *condemnation* in the proper sense of the word took place. This is the moment of death (Rom. 5:16, 18). The whole doctrine of redemption as taught in the Epistle to the Romans points to the fact that the condemnation of sin is to be conceived of as carried out in the death of Christ. The sin of mankind lay upon Christ, their surety and representative ("Him who knew no sin He made to be sin on our behalf," 2 Cor. 5:21), and in Him was condemned. And this condemnation was really carried out in the penalty of death. The powerlessness of the law was the work of the *flesh*, because sin in human nature, condemned by the law, could not be blotted out, but only inflamed to so much

as *Divine wrath*. For the wrath of God is the most intense energy of the Holy will of God, the zeal of His wounded Love.

[1] Compare *Weiss*, § 81; *Lechler*, vol. 2, pp. 50–56.

[2] "For what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh and for sin, condemned sin in the flesh."

the greater intensity. On the other hand, when our sin was laid on the Holy humanity of Christ, sin was blotted out and reduced to naught, for sin was condemned. Expiation was made in the death of Christ, and of that expiation His resurrection bears witness.[1] They who are in Christ Jesus, with the remission, at the same time have the power to overcome sin—both blessings subsisting in Christ in inseparable unity.

The resurrection of Christ is the proof not only of His Messiahship, but also of that saving significance of His death which has made Him the Mediator of salvation. And although the resurrection of Christ by no means stands on the same footing with His death in the work of procuring salvation, it is nevertheless, according to 1 Cor. 15:3, 4, 14, one of the principal articles of evangelical faith. It is the fact of His resurrection which should lead men to believe in Jesus as the Messiah (Acts 17:31), and according to 1 Cor. 15:12–15 the faith of Christians rests upon the proclamation of His resurrection; for by means of that resurrection He is exalted to His Messianic sovereignty at God's Right Hand (Rom. 1:4; 8:34)—in consequence of which sovereignty He has become the Mediator of salvation. This function of Mediator of salvation is, however, grounded solely upon His death. To Paul Christ's resurrection proves that His death was not the death of a sinner, but the vicarious death of the sinless Mediator of salvation, who is exalted to Messianic sovereignty, and which death is therefore the ground of our redemption and reconciliation. If Christ has not risen, our faith is vain—we are yet in our sins (1 Cor. 15:17). If that were the case, there would be no reason to assume that by His death the guilt of our sin is taken away

[1] Compare *Philippi* on Rom. 8:3.

from us. Accordingly, the assurance that God does not condemn those that are in Christ Jesus is owing, primarily, it is true, to the death of Christ, but still more to His resurrection and exaltation to God's Right Hand (Rom. 8:34), inasmuch as these events prove that His death was the death of the Mediator of salvation, who has redeemed us from condemnation. Hence the righteousness which is of faith bids us, not first of all to seek to bring up Christ from the dead, but to believe that God has raised Him up, and therefore made Him Lord and Mediator of salvation (Rom. 10:7, 9). It is in Rom. 4:25 that the Apostle gives the clearest expression to this relation of the death and the resurrection, according to which the former is the means of procuring salvation, the latter the means of appropriating it. Christ was delivered up (to death) for our trespasses, and was raised for our justification. The *objective* atonement was accomplished by means of the death of Christ; but the appropriation of it in justification is only possible if we believe in the saving significance of His death, and we can attain to faith in that only if it is sealed by means of the resurrection[1] (compare Phil. 3:9, 10).

[1] According to Paul, the resurrection of Jesus from the dead is as essential to the work of salvation as His death on the Cross (1 Cor. 15:4; Rom. 4:25). We may present Paul's teaching under two heads—1) the importance of the resurrection in relation to the Person of Jesus, and 2) its importance to believers.

I. With respect to the *Person of Jesus*, His resurrection is of the greatest importance—1) because by it He is proved to be the Son of God (Rom. 1:4). This attestation took place with (in) power—*i. e.* it was an act of Divine omnipotence, characterized by power and energy. Paul, therefore, asserts that in Christ's resurrection from the dead we have the strongest proof that He is actually the Son of God.

2) In Rom. 6:9 Paul also refers to the effect that the resurrection

[ANALYSIS: 1) The Son of God condemned sin in the flesh; 2) at the time of His death; 3) this the true meaning of Rom. 8:3; 4) the resurrection of Christ the proof of His Messiahship: 5) the assurance of our justification rests on Christ's resurrection; 6) the importance of the resurrection in relation to the Person of Jesus; 7) He is attested to be the Son of God; 8) He now possesses an absolute, eternal, Divine life; 9) He is now Lord of the dead and of the living; 10) the significance of the resurrection of Christ to believers; 11) it is the basis of their justification; 12) the foundation of the new life; 13) the pledge of their own resurrection.]

§ 142. *Justification by Faith.*[1]

Salvation for the world of sin has been given in the Person of Christ, in His death, resurrection, and exaltation. But this salvation must be appropriated by the individual, who by God's agency is placed in a state of grace by means of the word and of baptism, whereby he is grafted into Christ and becomes partaker of His mediatorial death (2 Cor. 5:18–20; Rom. 6:3–5). Hence arises a new life, the new creature, the growth of a new

had on Christ Himself: by virtue of His resurrection Christ dieth no more, but lives an absolute, eternal, Divine life; 3) In Rom. 14:9 the aim and result of the resurrection life of Jesus are made to consist in the fact that He is Lord, and, by virtue of His death and resurrection, Lord of both the dead and the living.

II. On the other hand, the resurrection of Jesus has, in Paul's estimation, just as important a *significance for believers*. 1) It is the basis of justification (Rom. 4:25; 1 Cor. 15:17). If Christ be dead but not risen, then His death has no reconciling and justifying efficacy: in so far faith is without validity; but the resurrection is the Divine seal of the work of atonement. 2) It is the foundation of the new life in believers (Rom. 6:4). Accordingly, the new life of the Christian is the image as well as the fruit of the raising of Christ from the dead (2 Cor. 4:10–12). 3) It is the beginning, ground, and pledge of the future resurrection of believers (1 Cor. 6:14). This is expressed more clearly in Rom. 8:11 (*dia* with the genitive being assumed as the right reading) and 1 Cor. 15:20. (After *Lechler*.)

[1] Compare *Weiss*, § 82; *Lechler*, vol. 2, pp. 63–67; *Schmid*, § 82.

man (2 Cor. 5:17; Gal. 6:15). The human will, by the grace and power of God, must cease its resistance against the Holy Ghost, and receive His grace, surrender to the love of God, apprehend the precious message of salvation, and obey the will of God. The life of the new man then passes through manifold stages of development closely connected one with another—namely, justification, sonship or adoption, sanctification and hope.[1]

[1] Paul takes it for granted in all his Epistles that there is an order of grace—that the Holy Spirit works in the hearts of men according to some spiritual law. With him God the Father is the source of grace (Gal. 1:3; 2:21; 5:8), Christ the Mediating imparter (Gal. 1:3, 6; 6:18), and the Holy Spirit the person who applies the gifts of grace and redemption to the heart of sinful man (Gal. 3:2, 5, 14; 4:6). Paul also implies that the grace of God through the *Word* acts *before* conversion in a three-fold way: 1) by *prevenient* grace, the implanting of the first holy thought and godly desire; 2) by *preparative* grace, which prepares the heart; 3) by *exciting* grace, which works in the heart. In the *act* of conversion, which is brought about by the Holy Spirit through the Word as an instrument, we may distinguish between—1) *operating* grace, which works *a*) the knowledge of sin, and *b*) compunction of heart; and 2) *completing* grace, which works faith and confidence in Christ, which is the final act of conversion, and takes place instantaneously. *After* conversion we may speak of the grace of the Holy Spirit as—1) *co-operating* grace, which preserves him in the faith, and assists and strengthens him; and 2) *indwelling* grace, which dwells in the heart of man and changes it spiritually, enabling him to grow in grace and sanctification.

As the acts of applying grace follow one another in certain relations and connections, we may arrange the "Order of the Works of Grace" (Acts 26:17:18) somewhat as follows: 1) The calling or vocation (Gal. 1:6-8); 2) the illumination (Gal. 1:3, 4, 6; 2:16, 21; 3:22-24); 3) regeneration (Gal. 2:20; 3:2; 6:15); 4) conversion (Gal. 1:13, 14, 24; 4:3, 9), which consists of—5) repentance (Gal. 1:23; 5:13, 16, 22), and 6) faith (which consists of three elements: knowledge, Gal. 4:9; 3:23; 2:2; assent, Gal. 1:6,8, 11, 12; 2:14; confidence or trust, Gal. 2:16; 3:26); 7) Justification (which consists of

The new righteousness which the Gospel proclaims is a gift of God, who justifies man through grace, by not imputing to him his sins, on the ground of the suffering and death of Christ, and by imputing to him the righteousness which was obtained for the believer by the complete fulfillment of the law by Christ. The fundamental doctrine of Justification by Faith is most fully discussed in the Epistles to the Galatians and to the Romans. In the last Epistle it is the leading theme (Rom. 1:16, 17). After the Apostle has shown that it is impossible of oneself, by means of the works of the law, to attain to a righteousness that avails before God, he continues in 3:21, 22, thus: "But now apart from the law a righteousness of God hath been manifested—even the righteousness of God through faith in Jesus Christ unto all them that believe."

This is not a righteousness of our own, which we have earned ourselves, but a righteousness which is of God, because He alone bestows it (Rom. 10:3), and He alone procured it for us (1 Cor. 1:30). It is a gift, a free bestowment of God's grace (Rom. 3:24; 6:23). It is this righteousness which is now proclaimed in the Gospel (Rom. 1:16, 17), as being brought about by means of the death of Christ (2 Cor. 5:21). It is guaranteed through *Christ* as the *Mediator*, His death and resurrection forming the condition (Rom. 4:24, 25; 5:9).

But four questions here come under consideration:

two things—*a*) remission of sins, Gal. 1:4; 3:13, 22; and *b*) the imputation of Christ's righteousness, Gal. 2:21; 3:27); 8) the mystical union with God (Gal. 2:20; 3:27, 28); 9) adoption as sons of God (Gal. 3:26; 4:4, 5, 6, 7); 10) sanctification (which consists of—*a*) of renovation or the putting off of the old man, Gal. 5:13, 17, 19–21; and *b*) of sanctification proper, the putting on of the new man, a walking by the Spirit, Gal. 5:16, 25). (See my "Studies in the Book," vol. 1, pp. 14, 15; vol. 2, pp. 47–52).

1) what is the meaning of the expression *to justify*; 2) in what does *justification* itself consist? 3) what is the condition of justification? and 4) what is the true nature of faith?

1) It is evident that Paul always uses the word *dikaioun*, "to justify," in the sense of *esteeming, pronouncing, accounting, treating as righteous*, both according to the measure of the law (Rom. 2:13; 3:20), and also according to grace.[1] And in the whole discussion of the Epistle to the Romans (and Galatians) the justification of the sinner before God is the theme —that man, although not justified by the law, is esteemed and treated as righteous by God. In all these passages, the fundamental meaning of *to justify* is the *forensic* and *juridical* signification, *to account as righteous*. It is, moreover, unquestionable that *to justify* is explained by Paul as an *imputation of righteousness* ("to reckon righteousness," Rom. 4:6, 22), to a person who is not righteous in himself (Rom. 4:5); and this imputation includes also the *forgiveness of sins* (Rom. 4:6–9), man thus having peace with God (Rom. 5:1), and standing in a friendly relation with Him, being no longer his enemy, but reconciled to Him (Rom. 5:9; 10:11). The contrast of "to justify" is therefore "to accuse" (Rom. 8:33). The antithesis of justification is condemnation (Rom. 5:18). Whosoever is not justified is liable to punishment, and under the curse (Gal. 3:10, 11; Rom, 10:13). From all this there can be no doubt as to the forensic character of the words "to justify" as used by Paul.

The opposite interpretation, which understands "to justify" as *making righteous*, has been brought forward by the Rationalists, by the Roman Catholic Church, and by such Protestants as blend *justification* with sancti-

[1] See the able discussion of *Schmid*, § 82.

fication, and connect the former not with faith, where it rightly belongs, but with love and good works. Not only is the signification of the word itself, but the context everywhere, opposed to this view.

2) If we examine more closely the Divine act of *justification* we find that it involves two things—*a*) that *sin is not imputed to the sinner as guilt*, or *forgiveness of sins* (Rom. 4:5–8; Gal. 3:11, 13; *cf.* Acts 13:38, 39). Since it is in consequence of sin that man becomes unrighteous, God can justify him who is not righteous in himself only by not reckoning unto him his sin (2 Cor. 5:19), or by forgiving him his sin (Rom. 4:7). *Before* justification man is under sin, under bondage, under the curse of the law (Gal. 3:13, 22, 23); *after* justification the sinner's relation to God is changed, for he is in a state of grace (Gal. 1:6; 2:21; 3:2, 5, 14), and freed from the bondage and curse of the law (Gal. 2:4; 3:25; 4:31; 5:1, 13). We may call this the *negative* side of justification.

The second part in justification consists—*b*) *in the imputation to the believer of the righteousness obtained by Christ through His fulfilling the law.* A righteousness has been obtained by Christ (Gal. 2:21) which is reckoned unto the believer as if he possessed it (Gal. 3:21, 27; Rom. 4:11). We may say, therefore, that the imputing or reckoning of righteousness unto the believer is the *positive* side of justification, for faith is counted to the sinner as righteousness (Rom. 4:5; *cf.* Phil. 3:9).

Our *peace* (Rom. 5:1) is conditioned on these two points, and thus the relation between God and man is constituted so that we have access to God (Rom. 5:2). We are thus reconciled to God (Rom. 5:10, 11; 2 Cor. 5:20), and have the assurance of the Divine love to us, this love being spread abroad in our hearts (Rom. 5:5).

Enmity has departed, and we know ourselves to be sons of God (Rom. 8:14–17; Gal. 4:6, 7). Justification is, therefore, the atonement rendered subjective and brought to consciousness. Whom God thus justifies no one can any more accuse; for He will no longer reckon the sins on account of which one could be accused.

3) God has appointed the condition under which He justifies the sinner. This condition is faith. His righteousness is revealed only unto believers ("unto all them that believe," Rom. 3:22; "to every one that believeth," Rom. 10:4); "every one that believeth is justified" (Acts 13:39). The righteousness of God is attained and appropriated *by* faith (Rom. 1:17; 5:1), even *through* faith (Rom. 3:22, 22, 25, 30). To speak more accurately, faith is the condition of justification or righteousness (Rom. 9:30; 10:6); or, to express it in another way, justification is attained upon the occasion of faith; the new righteousness is a righteousness which is of faith (Rom. 4:11, 13; 10:10). Accordingly, the act of justification can also be so described as that faith is reckoned by God as righteousness (Rom. 4:5, 24). This, however, is a pure act of Divine grace, accomplished immediately and at once, as soon as faith is given. It is not a gradual process, in which there are stages;—believers *are* justified (1 Cor. 6:11; Rom. 5:9, 1).

The act of God in the matter of justification is by no means an absolutely new one. It is not only borne witness to prophetically in the Old Testament, but it has already found its typical precedent in the history of Abraham. According to Gen. 15:6, Abraham believed, and his faith was reckoned unto him for righteousness (Gal. 3:6; Rom. 4:3).

4) But it is still a matter of dispute as to what is the positive Pauline conception of faith. In Paul's view

faith is the confident grasping and holding fast of Jesus Christ, which presupposes a renunciation of one's own sufficiency, and is an entry into the fellowship with Christ. The righteousness which is of faith forms the antithesis of the righteousness which is of the law (Gal. 3:11; Rom. 10:5, 6); the law and faith are mutually exclusive opposites (Gal. 3:23, 25; 5:4, 5; Rom. 4:13, 14). He who is justified *by faith* is justified "apart from the works of the law" (Rom. 3:28). Faith, first of all, generally refers to Christ or to the Gospel (Rom. 1:16, 17); it is the subjective origin of *righteousness* or justification, and it is continuously that to which the latter refers (Rom. 3:22). The Pauline faith is not a mere honesty of conviction. In a few passages, like in Rom. 3:3, *pistis* has, indeed, the signification of faithfulness; yet in most passages this idea is not contained in it, but only that of *conviction* and *trust*. The idea of moral conviction is involved in Rom. 14:22, 23. Again, faith is not a mere theoretical and sure belief in the Gospel, or an historical knowledge of Christ, but a lively inward apprehension of Christ and His Gospel. Abraham trusted in the Divine promise under circumstances which contradicted all human expectation (Rom. 4:18), and did not allow himself to be perplexed in his trust by these circumstances (Rom. 4:19, 20). The faith of Christians is a similar absolute trust; and, accordingly, it is characterized in *ver.* 24 as a trust in Him who has raised up Jesus our Lord from the dead. Now, since justification is brought about by means of the atoning death of Christ, faith can equally be described as a faith which is grounded upon Christ (Rom. 10:14; *cf.* Col. 2:5; Phil. 1:29), or as a faith which rests in Christ (Gal. 3:26; *cf.* Col. 1:4; Eph. 1:15); or, lastly, as a trust in Christ (Rom. 3:22, 26; Gal. 2:16; 3:22).

This trust is evinced by their calling upon His name (1 Cor. 1:2) as the Mediator of salvation (Rom. 10:14). Faith is, therefore, the trustful acceptance of the gift of Grace offered by God. It is the key-note of religious feeling, not the normal disposition of the moral will. In faith the soul lays hold on Jesus, thus entering into life communion with Him ;—by faith Christ dwells in the heart, so that He lives in man (1 Cor. 1:9; Rom. 8:10; Gal. 2:20).

Where there is true faith, all three elements of faith (knowledge, Gal. 4:9; 3:23; 2:2; assent, Gal. 1:6, 8, 11, 12; 2:14; and trust, Gal. 2:16; 3:26) must be present: but confidence or trust in Christ is the principal part of faith. The power and energy of faith are two-fold, receptive and operative. *Receptive* faith passively receives Christ and everything obtained by his merit (Gal. 3:14, 22; 2:16), while *operative* faith manifests itself actively by works of love (Gal. 5:6, 14, 22; 6:10). Faith, so to speak, has two hands. One, which it extends upwards to embrace Christ with all His benefits, and by *this we are justified;*—not, however, as the *ground* of our justification, for this is the atoning death of Christ; nor as the *cause* of our justification, for this is the abounding mercy of God; nor as the *means* by which grace is *conferred* upon us, for this is done by means of the Word and Sacraments, but simply as the means whereby forgiveness of sins is *accepted.* The other hand reaches downward to perform the works of love, and by this we *prove the reality of faith*, but are not thereby justified.

[Analysis: 1) Salvation must be appropriated by the individual; 2) the new life; 3) there is an order of the works of grace; 4) the work of grace in conversion; 5) the order of the works of grace; 6) the righteousness by faith a gift of God; 7) the great

theme of the Epistle to the Romans; 8) not a righteousness of our own; 9) four questions must be answered; 10) the meaning of "to justify;" 11) it has the forensic and juridical signification; 12) the antithesis of justification; 13) the error of the interpretation "to make righteous;" 14) in what justification consists; 15) forgiveness of sins the negative side of justification; 16) imputation of Christ's righteousness the positive side; 17) the condition of justification is faith; 18) the nature of faith; 19) the Pauline conception of *pistis*; 20) the three elements of faith; 21) the two-fold power of faith; 22) the ground of our justification; 23) the cause of our justification; 24) the means used by God for conferring justification; 25) faith but the means for accepting it.]

§ 143. *The Teaching Concerning Sonship.*[1]

If the believer is justified by faith, on the ground of the atoning death of Christ (Rom. 5:1), he has peace, and the love of God is shed abroad in his heart through the Holy Ghost which is given unto him (5:5). God who has given him the greatest proof of His love in the delivering up of His Son at a time when he was still His enemy on account of his sin, can now, when He is reconciled to him, and when God has justified him (*vers.* 6–9), only show him His love more richly (*ver.* 10). Nothing can any longer separate the Christian from the love of God, which is bestowed upon him in Christ Jesus (Rom. 8:32, 38, 39). The Christian is beloved of God (Rom. 1:7; 2 Cor. 13:13). This new relation to God is represented as the relation of a son, being brought about by a juridical act, described as adoption (Gal. 3:26; 4:4,5), by means of which man is put into a relation to God which is opposed to his previous servile relation. Man is no more in himself a child of God than he is righteous in himself; it is a deed of His grace through which God adopts him as His child. As man is declared righteous by God, so is he also received

[1] Compare *Weiss*, § 83; *Lechler*, vol. 2, pp. 70–72.

as a child through the declaration of God. To the apostle adoption is a legally valid relation, into which man is translated. Like justification, adoption takes place immediately in consequence of faith (Gal. 3:26); yet it appears in Rom. 8:23 as something which believers have still to wait for—seeing that, like Christ Himself, it is not till after their earthly life that they enter into the full rights of children, and therewith into that position in which their sonship is perfectly revealed (Rom. 8:19). Believers, indeed, already possess a part of these rights of children. As sons of God they call upon Him as their Father with a childlike trust, which excludes all fear (Gal. 4:6; Rom. 8:15), and hence they are heirs of God (8:17).

The sum of all the blessings that the believer has received through grace in his new filial relationship, the apostle describes as *peace*, and as derived throughout from God *our Father*. But, with Paul, *peace* does not simply denote *peace with God*, but that inner feeling, that inner satisfaction which the possession of salvation begets, and which the Christian accordingly possesses in faith (Gal. 5:22; Rom. 15:13). Peace with God is the ground of this inner peace of soul. This peace, along with righteousness, characterizes the Christian's new state of salvation (Rom. 14:17). Along with these there stands here in Rom. 14:17, as in Gal. 5:22; Rom. 15:13, joy. Outward afflictions cannot do away with this joy (2 Cor. 6:10; 8:2).

In itself adoption is an altogether objective transaction, a pure act of Divine grace, which can first receive its significance for our consciousness, when the inner assurance of it is worked in us. This, however, can only take place by God Himself giving us the Spirit of adoption (Rom. 8:15), which testifies that we

are God's children (*ver.* 16), by teaching us to call upon the Father with childlike confidence (Gal. 4:6). Through the Spirit the love of God has been shed abroad in our hearts (Rom. 5:5), and has become an object of our consciousness, and this assurance of the love of God is identical with the consciousness of adoption. The fruit of the Spirit is, accordingly, also *joy* and *peace* (Gal. 5:22), which can naturally only be found when we have become certain of our state of grace. This peace is a peace of God (Phil. 4:7), which He gives through His Spirit, and this joy is a joy in the Holy Ghost (Rom. 14:17; 15:13).

[ANALYSIS: 1) The believer has peace; 2) nothing can separate the Christian from the love of God; 3) this new relation is described as adoption; 4) is also a forensic action; 5) it takes place immediately; 6) nevertheless on earth we possess but a part; 7) the inner peace of the soul is the result of peace with God; 8) the three characteristics of the Christian's state of salvation; 9) adoption an act of Divine Grace; 10) the assurance of it is wrought in us by the Spirit; 11) peace and joy are closely related to each other.]

CHAPTER IX.

THE NEW LIFE.

§ 144. *The Doctrine Concerning Baptism.*[1]

Reception into the Christian Church took place through baptism into the name of Christ (1 Cor. 1:13–16). But Paul never treats of baptism merely as an external act, but as a spiritual-corporeal act. "For in one Spirit were we all baptized into one body" (1 Cor. 12:13). Baptism is a "putting on of Christ" (Gal. 3:27), "a washing away of sins" (Acts 22:16; 1 Cor. 6:11), a baptism into the death of Christ (Rom. 6:3). Paul refers to baptism as that act by which the Christian has been taken into communion with Christ (Rom. 6:3–5). It is the sacrament of initiation into this communion (Gal. 3:27; *cf.* also Col. 2:11, 12). The communication of the Spirit, which first makes the believer assured of his justification, and must therefore be directly connected with the bestowal of forgiveness of sins in baptism, takes place also according to him in baptism, in which we are baptized with one Spirit, into one body (1 Cor. 12:13), which is also in the same verse represented in another way, as a having been made to drink of one Spirit. And, indeed, it is the *Holy* Spirit which is then poured out into the heart (Rom. 5:5; 1 Cor. 6:19; 2 Cor. 6:6); or, what is, according to 1 Cor. 12:3, identical therewith, the Spirit of *God* (1 Cor. 3:16; 6:11; Rom. 8:11, 14). This Spirit is now the principle of a new life in the Christian.

[1] Compare *Weiss*, § 84. This section properly belongs under the Doctrine of the Church, or Ecclesiology.

The Spirit of God which is communicated to Christians in baptism is, according to Rom. 8:9, none other than the Spirit of Christ (Gal. 4:6; 1 Cor. 2:16; 2 Cor. 3:17). Christ is in man through His Spirit, just as God also Himself in His Spirit dwells in man (1 Cor. 3:16). Paul confesses of himself that he no longer lives, but Christ lives in him (Gal. 2:20). A man does not become a true Christian until Christ is formed in him (Gal. 4:19). In this most intimate living fellowship, Christ and the believer become one spirit (1 Cor. 6:17). This living fellowship with Christ commences in baptism, when His Spirit is communicated to us. The word that goes before offers to all collectively the gracious gift which baptism conveys to the particular definite individual. In Rom. 6:3, Paul says that those who were baptized "were baptized into Christ." We must take this in the sense of a being baptized into Him, whereby one is put into a real fellowship of life with Christ (Gal. 3:27). And the consequence of their having put on Christ, is that they are now in Him (Gal. 3:28). If the Christian feels himself in a real fellowship with Christ, he has been crucified with Him (Gal. 2:20; *cf.* 6:14; Rom. 6:6), and has died with Him (Rom. 6:8; Gal. 2:20). Baptism, which has translated him into this fellowship, is, accordingly, not merely a being baptized into Christ, but more especially a being baptized into His death (Rom. 6:3). The Apostle describes a psychological event, mysterious indeed, but real and certain, although conceivable only by *experience* of the new birth. As the death of Christ is the crown and chief element of His redemptive work, baptism above all introduces into union with the *death* of Christ. If by baptism we are brought into fellowship with Christ's death, it follows that we are also buried with Him, inasmuch as burial

is the attestation of the truth and reality of death (Rom. 6:4). But as incorporation into Christ's death is the death of the old man, so is incorporation into Christ's resurrection the resurrection of the new man. We can live in Christ only as He lives in us; and from Gal. 2:20 we learn that, as a consequence of our being baptized—of our being crucified with Christ—He lives in us; His spiritual, holy life takes the place of our natural sinful life by His receiving us into the fellowship of His resurrection life. Paul lays stress on the fact that in baptism we become assured of the beginning, in principle, of the new life. That which brings salvation in this dying and rising up again with Christ in baptism does not consist in the saving efficacy of His death and resurrection being thereby appropriated *by us*, which takes place only through faith, but it consists in this, that a new life is implanted in us—we are ingrafted into Christ. Paul nowhere speaks of what Christians *did*, but of what *was done* in them in baptism. It is only in appearance that it seems, according to Gal. 5:24, as if man accomplishes anything himself. Moreover, this very passage shows that the "crucifying" takes place in baptism when one becomes a member of Christ (*cf.* 1 Cor. 1:12, 13).

If in the communication of the Spirit in baptism the believer experiences a dying and a resurrection through his being translated into the fellowship of life with Christ, then nothing less has happened to him than a new creation—the new birth wrought by the Holy Spirit through the Word. If any man is in Christ he is a new creation; the old things are passed away—behold, they are become new (2 Cor. 5:17). It appears also, from the connection of Gal. 6:14, 15, that with the crucifying to the world the Christian has become a new

creation. With Paul all baptized Christians are *saints*, holy—(1 Cor. 1:2; 6:1, 2; 14:33; 2 Cor. 1:1; 8:4; 9:1; Rom. 1:7; 8:27; etc.)—for they belong neither to any other man (1 Cor. 7:23) nor to themselves (1 Cor. 6:19, 20), but to God alone, who has bought them with a price, and are thereby become His exclusive possession. This consecration to God extends even to everything which belongs to Christians as Christians; and Paul traces this consecration back to the working of the Holy Ghost, which they have received in baptism. He who has died unto sin in baptism is freed from the dominion of sin, and therewith made a servant of righteousness, even to God Himself (Rom. 6:18, 22).

The real aim of the dispensation of Grace which is found in Christianity is to work out the righteousness of man. God works out this righteousness in two ways: 1) by the new creation, the implanting of the new life, which has its beginning in baptism, and which develops through growth in sanctification, and therewith into actual righteousness and holiness of life; and 2) by justification, which is an individual, completed act, in which God daily, for Christ's sake, forgives the believer all his sins, and regards him as possessing the righteousness of Christ. Justification does not presuppose holiness; nor, truly speaking, is holiness (active righteousness) the necessary consequence of justification. Holiness is the fruit of the Spirit, the development of the new life implanted in the believer at his baptism; and the way to it is through sanctification. As there is, therefore, a beginning of the new life, this new life is not only capable of development, but requires it. This leads us to consider Paul's presentation of the doctrine of the Lord's Supper.

[ANALYSIS: 1) Baptism is the sacrament of initiation into communion with Christ; 2) in it the Holy Spirit is bestowed; 3) which

is the Spirit of God and of Christ; 4) now fellowship with Christ begins; 5) the meaning of Rom. 6:3; 6) we are brought into fellowship with Christ's death; 7) and with Christ's resurrection; 8) the beginning of the new life; 9) with Paul all baptized Christians are saints; 10) and are consecrated to God; 11) God works out the righteousness of man in two ways; 12) there is a distinction between the new birth (regeneration), justification, and sanctification; 13) the new life develops through sanctification.]

§ 145. *The Lord's Supper.*[1]

If the ground of the new life of the Christian is laid in baptism, the Lord's Supper serves to its further nourishment. In 1 Cor. 10:1–4 Paul gives us an undoubted right to put together baptism and the Lord's Supper as the means of grace, which serve the grounding and nourishment of the new and higher life of the Christian. He there represents Israel's experiences of grace in the Wilderness as types of the experiences of grace which Christians have had. Christian baptism is regarded as the antitype of the baptism which the Israelites had under the cloud and in the sea (*vers.* 1, 2); and the manna (the bread from heaven) and the water that issued from the rock are regarded as spiritual food and spiritual drink (*vers.* 3, 4)—types of the Lord's Supper. As these gifts supported redeemed Israel during its journey through the Wilderness, so the Lord's Supper is regarded as the Church's means of spiritual nourishment.

The Lord's Supper was instituted by the Lord (1 Cor. 11:20), and is distinctly spoken of as His cup and His table (1 Cor. 10:21; 11:27). Paul gives us the earliest account of its institution (for his Epistle to the Corinthians was written in A. D. 57—earlier than any of the Gospels);

[1] Compare, *Weiss*, § 85. This topic properly belongs to the doctrine of the Church, or Ecclesiology.

and he, no doubt, received his information either directly or indirectly from the other Apostles. When Paul appeals (1 Cor. 11:23) to a communication which had been made to him personally by the Lord, this does not refer to the narrative itself regarding the institution of the Supper, which had been delivered by the original Apostles to all in the same manner, but to its *design*, and the consequent demands that are made upon those who celebrate it.

The essential significance of the Lord's Supper is, that it brings us into a real fellowship with Christ, and therefore supports and strengthens (although from a peculiar side) the fellowship which is established in baptism, and which is the ground of the new life. The Lord's Supper is the communion of the body and blood of Christ (1 Cor. 10:16). In its nature it is not limited to an act of remembrance (1 Cor. 11:24, 25)—in which case it would be simply a commemoration, inasmuch as believers show the Lord's death till He come (1 Cor. 11:26), but it is a *communion of the blood* and *body* of Christ (10:16)—*i. e.*, it brings us into actual communion with Christ, real participation in His body and blood. Just as those who offer sacrifice to idols, and partake of the flesh of the offerings, put themselves by this means in actual communion with demons (1 Cor. 10:20), so the table of the Lord is an actual communion with the body and blood of Christ. For this reason, whosever taketh the bread and the cup unworthily, not discerning the Lord's body, sins against Christ—eats and drinks condemnation to himself, and makes himself guilty of the body and blood of the Lord (1 Cor. 11:27–30).

In conformity with the meaning which Christ Himself had given to the bread and wine in the Supper

(Matt. 26:26–29; Mark 14:22–25; Luke 22:15–20), to Paul the real fellowship with Christ, which the Supper specifically brings about, is owing to the participation in His body and in His blood, which is brought about by the partaking of the consecrated bread and cup (1 Cor. 10:16). The participation in His body cannot possibly merely denote that believers belong to the Church; for 1 Cor. 10:17 expressly adduces the union of the many into an organic unity, which is brought about by the one bread, as an evidence that the bread is not common bread, the partaking of which in common by no means produces such a unity, but is such a bread as brings about participation in a third person, who can become a bond of such a unity. If now, according to Rom. 12:4, 5, this third person is Christ Himself, then here it is the body of Christ that is truly, but in a supernatural manner, received in the Supper. Similarly the communion of the blood of Christ (1 Cor. 10:16) cannot be merely an expression for the reconciliation which it provided, and in which the believer participates directly in faith (Rom. 3:25). As to the manner in which Christ can make us partake of His body that was given up to death for us, and of His blood that was then shed, Paul has certainly not speculated, but he has, on the contrary, confined himself to the words of the institution; and in these words he has found the assurance that in the Lord's Supper we become participants of the body and blood of Christ.

Even those who partake unworthily receive the body and blood of the Lord; but they are thus guilty of them, for which they are punished. At Corinth abuses had occurred in connection with the celebration of the love feast, with which the Church was wont to connect the celebration of the breaking of bread instituted

by the Lord (1 Cor. 11:20–22). The rich separated themselves from the poor, and reveled in the abundance they had brought with them. This desecration of the Lord's Supper, which had thus become a profane feast, made a real celebration of it impossible (*ver.* 20). If one partook of the bread or the cup of the Lord in this mood, one did so unworthily, and became guilty of the body and blood of the Lord (*ver.* 27). Even the unworthy partaker has therefore become a participant of the body and blood of the Lord; but he has sinned against the Lord, because he has not discerned the body in which he has participated through the Supper; he has not appreciated it in its significance as the bearer of a blessing, and so he has eaten and drank judgment unto himself (1 Cor. 11:29). By such a sin man brings upon himself a judgment of God (*ver.* 29), which can naturally be thought of only as a punishment (*ver.* 34), just as Paul saw, in the numerous cases of sickness and death which had at that time befallen the Church, a Divine punishment of the profanation of the sacred meal (*ver.* 30). Accordingly, he demands earnest self-examination before partaking of the Supper (1 Cor. 11:28), in order that they should become, not worse by the misuse of this means of grace, but better by the right use of it (1 Cor. 11:17), by being strengthened and furthered by it in their faith in the atoning efficacy of the death of Christ. How this is required for a healthy development of the Christian life, we shall show in what follows.

[ANALYSIS: 1) The sacrament of baptism is the **initiation**, the sacrament of the Lord's Supper the nourishment of **the new life**; 2) the meaning of 1 Cor. 10:1–4; 3) the institution of the **Lord's Supper**; 4) Paul in 1 Cor. 11:23 speaks of a revelation concerning the ***design*** of this sacrament; 5) **the significance of the Lord's Supper**;

6) not simply an act of remembrance; 7) it brings us into real participation with Christ; 8) unworthy partaking.]

§ 146. *The Process of the Development of the New Life, or Sanctification.*[1]

The more the Spirit that is bestowed in baptism becomes the determining rule of the whole Christian life, so much the more the antagonistic power of the flesh and of sin is broken, and righteousness and holiness are realized in man. If the Spirit has become the impelling power of a new life, the Christian becomes "spiritual"—one who is determined by the Spirit in his whole being and character (1 Cor. 2:15; 3:1). This being "in the Holy Ghost" characterizes his speaking and confessing (1 Cor. 12:3), his praying and his rejoicing (Rom. 8:15; 14:17). His whole walk is determined by the rule of the Spirit which leads him to strive after that which is of the Spirit (Rom. 8:4, 5); fervent in the Spirit, he suffers himself to be led by it to the fulfilling of every duty (Rom. 12:11).

The *sarx* or flesh, however, is by no means destroyed once and forever, and robbed of all its power over believers in the death of Christ. There is a continual conflict between the flesh and the Spirit, each of which seeks to hinder the Christian from obeying the other (Gal. 5:17; Rom. 8:6, 7). So far as the Christian surrenders himself to the determining influence of the one or the other, he will "mind the things of the flesh" or "the things of the Spirit" (Rom. 8:4, 5; Gal. 5:16; 6:8). If he still walks after the manner of the natural man, he is still carnal (1 Cor. 3:3); and in 1 Cor. 3:1 the Apostle represents even the "babes in Christ," who nevertheless still have the Spirit, because without it

[1] Compare *Weiss*, § 86.

they could not be "in Christ," as still carnal. Sin, it is true, with its dominion, is thrust back mainly upon the outer sphere of the sensuous corporeity; but, for that very reason, Christians must still be admonished not to let sin reign in their body, so that lest they should obey its lusts (Rom. 6:12, 13). In those, however, who walk after the Spirit and not after the flesh, the requirement of the law is, in fact, realized (Rom. 8:4), and therewith the quality of the life which is well-pleasing to God is restored (Rom. 8:10); their members enter into the service of righteousness (6:13), so that sanctification is now brought about in them (*ver.* 19), to the furthering of which all their fruits must minister (*ver.* 22).

To Paul the new life manifests itself in a two-fold manner—negatively as renovation, and positively as sanctification. Sin still dwells in the believer after justification (Rom. 7:17, 20, 23; Gal. 5:16–18), and the old leaven of the sinful nature must be continually purged out (1 Cor. 5:7). Our renovation, the cleansing from every sinful defilement, progresses from day to day, and is to be continued throughout life (2 Cor. 4:16; 7:1). We are to die unto sin continually (Rom. 6:11);—we are not to let sin reign in our bodies (6:12–14);—we are continually to present our bodies as a living sacrifice (12:1, 2), and daily mortify our members which are upon earth (Rom. 8:13). Renovation is the putting off of the old man and of the dominion of sin, in order that we may be renewed in the image of God.

Paul regards sanctification a positive surrender to the service of God—a putting on of the new man; the obtaining of *inherent* holiness of mind and heart (Rom. 6:19, 22). The thought is expressed in various ways by him. It is a putting on of the Lord Jesus Christ (Rom. 13:14); it is a transformation by the renewing of

the mind (12:2); it is an abounding in the work of the Lord (1 Cor. 15:58)—a perfecting of holiness in the fear of God (2 Cor. 7:1). This life of sanctification is to extend to everything; for whether we eat or drink, or whatsoever we do, all is to be done to the glory of God (1 Cor. 10:31).

If through the communication of the Spirit in baptism the Christian has been put into a fellowship of life with Christ, the new life, which is therewith constituted in principle, can be realized only by that living fellowship being now also continually and completely realized in the further life of man. Although the believer has put on Christ in baptism (Gal. 3:27), he must nevertheless be ever exhorted anew to put on Christ (Rom. 13:14). He is still a babe in Christ (1 Cor. 3:1), and he can become a full-grown man in Christ (*cf.* Col. 1:28) only by gradually learning to perform all the functions of his life in Christ (1 Cor. 4:17). When this is the case believers ground their conviction (Rom. 14:14) and confidence (Gal. 5:10) on the fellowship of life with Christ, speak in Christ (2 Cor. 2:17; 12:19; Rom. 9:1), labor in Him (Rom. 16:12), love one another (Rom. 16:8; 1 Cor. 16:24), receive one another (Rom. 16:2), greet one another (Rom. 16:22; 1 Cor. 16:19), marry one another (1 Cor. 7:39), and at last fall asleep, in Christ (1 Cor. 15:18).

This living fellowship with Christ, however, shows itself in its progressive realization, not only by the overcoming of the whole of one's old life, but also by this: that, as the believer has died and risen again with Christ, so he now also suffers with Him (Rom. 8:17). The specific characteristic of such suffering as appertains to fellowship with Christ is the patience (2 Cor. 6:4; 12:12; Rom. 8:25) with which it is borne (Rom. 12:12).

Although the Christian is and remains responsible for his growth in sanctification, yet it is from first to last a work of Divine Grace, which, however, throughout presupposes faith. If faith is the sole condition of the Divine act of grace which makes the beginning of the new life, then it alone can be also the condition of every furthering of that life. The ultimate aim of every exhortation can only be to strengthen faith—*i. e.* to strengthen absolute trust in Divine Grace, which can and will do everything itself in man; its final aim can only be to lead man to give up his own working, and willing, and allow grace to work in him (*cf.* Phil. 2:12, 13), because it is in this way alone that he becomes susceptible to the operation of grace, which God or Christ is carrying on by His Spirit in them, with whom He has entered into a living fellowship through the communication of the Spirit. The Apostle, accordingly, calls upon his readers to try themselves whether they are in the faith, and whether in consequence of it Christ is working in them (2 Cor. 13:5), in order that they may stand in the faith (1 Cor. 16:13; 2 Cor. 1:24).

One has received the grace of God in vain (2 Cor. 6:1), and has fallen away from it again, as soon as one seeks salvation in another way than through faith (Gal. 5:5), which must therefore be continually strengthened afresh in the Lord's Supper. Throughout the whole course of his Christian life, the Christian is directed to the grace of God. That which applies to his work as an apostle applies essentially to every activity of the Christian. It is not Paul that does what he does, but the grace of God does it in operative helping fellowship with him (1 Cor. 15:10). Only in the power of Divine

Grace, which makes him capable of it, can the Christian walk as he ought to walk (2 Cor. 1:12).

[ANALYSIS: 1) The Christian must become spiritual; 2) he must be led by the Spirit; 3) the flesh is not overcome all at once; 4) the Christian life manifests itself in a two-fold manner; 5) the negative side we may describe as renovation; 6) the positive side as sanctification; 7) there must be a growth in the Christian life; 8) and a suffering with Christ; 9) of which the specific characteristic is patience: 10) growth in sanctification a work of Divine Grace.]

§ 147. *Freedom from the Law.*[1]

In order to attain to the filial relationship, Christians have been redeemed by Christ from the bondage of the law, in the place of which the Spirit urges them from within to fulfill the will of God after they have died with Christ unto the law. The condition under the law was in keeping with the immature childhood of humanity, during which it had still to be kept in a state of guardianship (Gal. 4:1–3). If, therefore, a real filial relationship was to be brought about, there must first be a deliverance from this bondage. This deliverance was wrought by Christ, and is appropriated by faith in Christ. When the fullness of time came, God sent His Son, who, by voluntarily subjecting Himself to the law, redeemed those who stood under the law from this bondage, in order to make them capable of receiving the adoption of sons (Gal. 4:4, 5). There was required a substitution similar to that which took place when redemption was made from the curse of the law, by the vicarious death of Christ—*i. e.* by His *passive* obedience. Paul does not discuss how Christ's obedience to the law could have the effect of releasing us from it. He confines himself to the fact of which he was certain,

[1] Compare *Weiss*, § 87.

that with the sonship brought through Christ the bondage of the law has ceased, and that if Christ, who, as the Son of God, did not stand under the law, was nevertheless made subject to it during His earthly life, this could only have a vicarious significance, in the same manner as the death, as a sinner, of Him who was sinless. In this sense we can and must, according to the Pauline view, speak of a *vicarious* fulfilling of the law, or of the *active* obedience, on the part of Christ.

Christ has set us free from the law (Gal. 5:1);—we are called unto freedom (Gal. 5:13); and in Christ's state of exaltation He bestows His Spirit upon believers, and where the Spirit of the Lord is, there is liberty (2 Cor. 3:16, 17). Those who are led by the Spirit are no longer under the law (Gal. 5:18); for what the law with its requirement strove after, and yet could not reach (Rom. 8:3), that the Spirit really attains to (Rom. 8:4). The power of the Spirit, which is operative within the believer, has taken the place of the law, which is outwardly fixed in the letter (Rom. 2:29). Through our redemption from the law the old condition of the letter has given place to the new condition of the Spirit (Rom. 7:6). But freedom from the law is not a license to sin (Rom. 6:15). We were freed from the law, not that we might hand over the sovereignty to the flesh (Gal. 5:13), but that we might henceforth live unto God (Rom. 2:19; Rom. 7:4), and fulfill His will—only no longer on the ground of the outer requirements of the law, but at the inner instigation of the Spirit. Materially, nothing else is aimed at by means of the Spirit than by the law; for the love, which the Spirit works, is the fulfilling of the law (Gal. 5:13, 14; Rom. 13:8–10).

The Apostle also discusses the question, How is the emancipation of the individual from the law to be

legally justified? He starts from the fact that death looses the bond of every legal obligation (Rom. 7:1), taking as an example the marriage bond (Rom. 7:2, 3). Man in his pre-Christian condition stands under the dominion of the law, but when he becomes a Christian the old man dies with Christ and the new man chooses for itself a new Lord, which is none other than Christ. As being dead we have been discharged from the law, in whose power we were hitherto held (Rom. 7:6); and, since this dying is brought about by the fellowship of life with Christ, we have freedom from the law in Christ Jesus (Gal. 2:4).

The Spirit teaches Christians what they have to do according to the will of Christ; but Paul furthers the knowledge of that will by pointing them to his own example (Gal. 4:12; 1 Cor. 4:16, 17; 11: 1) and that of the mature Christians, as well as to the word and example of Christ, and by his own precepts (1 Cor. 11:1, 2). Now, as a "law of the Spirit" is spoken of in Rom. 8:2, inasmuch as the Spirit is the normative power in the life of the Christian, this principle dwelling and ruling in man's heart can also be called "the law of Christ" (Gal. 6:2), inasmuch as that Spirit is the Spirit of Christ, and therefore makes known His will, which the Christian is bound to obey, and in this sense Paul calls himself "under law to Christ" (1 Cor. 9:21).

There is no doubt that the Old Testament was read in the assemblies of the Gentile-Christian Churches for the purpose of worshiping God. This was so much the more necessary, as everything in Scripture had been written for the instruction and admonition of Christians (1 Cor. 10:11; Rom. 15:4). As a revelation of God, Scripture in all its parts makes known His will, and must in so far even now still instruct Christians as

to that will. But Scripture, which on one side has a thoroughly legal character (law in contradistinction to Gospel), is not thereby received as law. Of course, if the Christian stood under the exclusive dominion of the Spirit, he would no more stand in need of being referred in this way to the revelation of the will of God in the Old Testament; nor would he require to be exhorted by the Apostle. The Spirit would then enlighten him sufficiently through the Gospel as to that which is the will of God, as well as impel him to fulfill it. But as the Christian must still be in conflict with sin, the knowledge as to that which is the will of God must in many ways be brought to him by means of the Scriptures of the Old and New Testaments.

This subject of freedom from the law is fully set forth in the Epistle to the Galatians, as also in that to the Romans. In a summary we may say, by faith, *Christ Himself* is the principle which lives in believers, and brings about in them an organic unity of life with Him, and not the law. The rule of the law has ceased, because the position of man for which the law was prescribed is come to an end (Gal. 4:1–7; Rom. 7:1–3). Another cause of the freedom from the dominion of the law is, that now a higher dispensation, instead of the power of the law, has actually presented itself to man (Gal. 4:4, 5). He is become the property of another; he has passed from the law into the life of the Spirit; he walks in the Spirit; the new man has been created in righteousness; the life of the Spirit has become an actual power of life in him, as the law of the Spirit (Rom. 8:2), as freedom (2 Cor. 3:17), and as sonship (Gal. 4:4–7; Rom. 8:15, 16). This new freedom is at the same time an inward moral obligation (Rom.

6:18, 19); and thus a life is developed, which manifests itself outwardly in "faith, hope and love" (1 Cor. 13:13).

[ANALYSIS: 1) Christians have been redeemed from the bondage of the law; 2) this deliverance wrought by Christ; 3) by His vicarious fulfillment of the law; 4) those who are led by the Spirit are no longer under the law; 5) the power of the Holy Spirit takes the place of the law; 6) but this freedom from the law is not a license to sin; 7) the meaning of the passage in Rom. 7:1–6; 8) the meaning of the expressions "the law of the Spirit" and "the law of Christ;" 9) the will of God must still be made known to us through the Word; 10) summary.]

CHAPTER X.

THE DOCTRINE OF THE CHURCH, OR ECCLESIOLOGY.

§ 148. *The Church and the Gifts of Grace.*[1]

Of the Jews and Gentiles that have been called there is formed a new community, which is expressly designated as "the Church of God" (1 Cor. 10:32), in which God dwells by His Spirit, and which, in virtue of its really living fellowship with Christ, forms His body. With Paul the word *Ekklesia*, or Church, means the assembly of Church members (1 Cor. 11:18; 14:28, 35), as these are to be met with in any definite place (1 Cor. 16:19; Rom. 16:5). A single congregation or the collective body of Christians in any definite city is called an *Ekklesia* (1 Cor. 1:2; 2 Cor. 1:1; Rom. 16:1), and Paul speaks of "the churches of Galatia" (Gal. 1:2); yet the expression *Church* is also used to denote the collective community of Christians (1 Cor. 12:28).

Paul naturally looks upon all the members of the Church as elected and called, but this by no means excludes the idea that they may yet fall away. Were a member of the Church to become guilty of gross sins, or of persistent disobedience to the apostolic commands, then every fellowship with him is to be broken off (1 Cor. 5:11). By participation in the Spirit through baptism (Gal. 3:27, 28), all the individual members of the Church are put into a real living fellowship with Christ (1 Cor. 1:2), and are become one (Gal. 3:28). By this living fellowship all are equally connected with the

[1] Compare *Weiss*, § 92.

living center (Christ), and so have become one organism or body (Rom. 12:5, "so we, who are many, are one body in Christ, and severally members of one another;" 1 Cor. 6:15, "Know ye not that your bodies are members of Christ?"). Paul presents this union and unity as being brought about in a two-fold way: 1) By baptism we are transplanted into this loving fellowship, "for in one Spirit were we all baptized *into one body*, whether Jews or Greeks" (1 Cor. 12:13); 2) in another way the organic unity of the many is continued by the partaking of the Lord's Supper, which also unites us into fellowship with Christ (1 Cor. 10:16, 17). One may even say that Paul sees in the Lord's Supper, as he does also in baptism, a constitutive moment for the true nature of the Church. As the natural body is a unity and yet has many members, but all the individual members, although they are many, yet form a single body, so is it with Christ (1 Cor. 12:12). He also has many members, but these many members form but one body; and thus far the organic unity of the Church may be designated as the body of Christ, whose members are individual Christians (1 Cor. 12:27).

It is implied, in the nature of the Christian Church, that it must continually be extending externally more and more; and that in each individual member of it the new life, quickened at his baptism, must be ever more perfectly realized in him. In this respect it is a field belonging to God, in which Paul and his fellow-laborers work continually—a building belonging to Him, on which they have continually to build (1 Cor. 3:9). The foundation stone of this building has been laid once for all by God (*ver.* 11), in that He has made Jesus to be the Messiah, and therefore the corner-stone; but this

corner-stone is ever laid afresh as the foundation of each individual church by the preaching of Christ, which works faith and founds churches (1 Cor. 3:10; Rom. 15:20). Every advance of the Church in her extension, or in the development of life, is an upbuilding or edifying (1 Cor. 14:4, 12, 26; 2 Cor. 10:8; 13:10). As, now, the founding of the Church is brought about only in this way: that God, by His Spirit, works in the Apostles the gifts of grace needed for the preaching of the Gospel, so her upbuilding also can be brought about only by a similar working of God; and this likewise comes from the Spirit, which the individual member of the Church has (1 Cor. 12:7). The single object of all these gifts is the upbuilding of the Church (1 Cor. 12:28; 14:26).

[ANALYSIS: 1) The word *Ekklesia;* 2) the meaning of "the Church;" 3) believers are members of Christ; 4) the two-fold way in which this union is sustained; 5) the upbuilding of the Church; 6) the gifts of grace.]

§ 149. *Church Duties.*[1]

If the diversity of gifts in the service of the Church is to co-operate beneficially, there is need of Christian modesty. No one is to think more highly of himself than he ought to think (Rom. 12:3), nor to set his mind on high things (12:16). Above all things, no one is to overestimate the value of his own gifts; for without love, which puts them entirely at the service of the Church, and turns them to the best account, they are all worthless (1 Cor. 13:1–3); they may even become dangerous if they puff up the individual (1 Cor. 8:1). Christian modesty, moreover, grows out of humility, which will not be wise in its own conceits (Rom. 12:16; 11:25), which does not imagine itself to be something

[1] Compare *Weiss*, § 93.

(Gal. 6:3), and knows that it has nothing which it has not received (1 Cor. 4:7). Humility is with Paul, as in the teaching of Jesus and of Peter, one of the cardinal virtues—only that it is here presented in the form of modesty as a duty to the Church.

But the first and most fundamental virtue continues to be love—not only to the brethren (Rom. 12: 9, 10; 1 Cor. 16:14), but towards all men (Gal. 6:10), and even towards enemies (Rom. 12:19, 21 ; 1 Cor. 4:12, 13). Love is the source of all the virtues (1 Cor. 13:4–7), the first-fruits of the Spirit (Gal. 5:22), by which faith, which conditions participation in the Spirit, proves itself effectual (Gal. 5:6). Love, even love unfeigned (2 Cor. 6:6), stands first (Rom. 12:9) among all the exhortations, and comprehends them all (1 Cor. 16:14).

A special exercise of Christian love is required (in Paul's time as well as in our own), when differences of opinion arise about certain questions which some hold to be matters of difference, while others assign to them a religious significance. A point of this sort was the partaking of meat sacrificed to idols, in which one saw defilement as from idol-worship (1 Cor. 8:4–7), while another ate the meat without scruple (1 Cor. 8:4, 8, 9,10; 10:25, 26). So there were some in the Church who, from ascetic grounds, believed they ought to forego the use of all kinds of flesh and wine (Rom. 14:2, 20, 21), and who considered themselves bound to keep sacred certain days, apparently fast-days (Rom. 14:5). Paul designates such as weak in faith (Rom. 14:1), because their confidence in the salvation given in Christ was not strong enough for them to acknowledge that the possession of salvation could not be endangered by such things. He starts from the fundamental principle that neither the use nor the denying oneself

of any food, which, like the organ for which it is appointed, is transitory (1 Cor. 6:13) can determine the worth of a man before God (1 Cor. 8:8).

Paul knows that the Kingdom of God does not consist in eating and drinking (Rom. 14:17); and hence he agrees with those who have the faith to regard everything to eat, and every day, as alike (Rom. 14:2, 5; 1 Cor. 10:25, 26). He is persuaded that in itself no food is unclean (Rom. 14:14, 20), but each is alike good so long as it is taken with thanksgiving towards God (1 Cor. 10:30, 31; Rom. 14:6); and he makes clear the fundamental principle that all things, not sinful in themselves, are lawful to the Christian (1 Cor. 6:12; 10:23; 3:22).

The Apostle likewise expressly acknowledges that for him who regards anything as unclean, it is unclean (Rom. 14:14), because he cannot eat without having his weak conscience stained with the consciousness of guilt (1 Cor. 8:7). If such a man eat, his conscience taking offense at his indulgence (Rom. 14:20), then this act, not proceeding from the assurance of faith, is sin, by which he falls under the Divine condemnation (Rom. 14:23); his conscience is wounded in the deepest roots of his religious life (1 Cor. 8:12), and this very act of indulgence tends directly to lead him unto destruction (1 Cor. 8:11; Rom. 14:15, 20).

Paul does not pretend to remove the existing differences of opinion, but only desires that each be thoroughly persuaded in his own mind (Rom. 14:5), so that he wavers not hither and thither doubtfully (14:23); and whatever view the Christian adopts, he is to employ it in the service of Christ (Rom. 14:6, 7).

But this is, by no means, the end of the matter. If, however, these differences of opinion in the Church can-

not be removed (they have existed since the Apostles' time, and are at the present time more antagonistic and intolerant than ever before), Paul lays down the principle by which the peace of the Church and the advancement of its members (Rom. 14:19) may best be promoted. We are to make brotherly love the highest law of our conduct (Rom. 14:15). The stronger—that is, the more liberal-minded—is not to despise the weaker on account of his scruples; and, again, the latter is not to condemn the former as one who, by his freer conduct, has forfeited salvation (Rom. 14:3, 10). Both are to receive each other in brotherly love (Rom. 15:7), without the stronger subjecting the scruples of the weaker to his criticism (14:1). The stronger, however, has a special duty of love to discharge; for to him alone is the matter in dispute a matter of indifference. He alone can give up the indulgence which he holds to be permitted without surrendering in any way his conviction (Rom. 14:22), and without forfeiting anything thereby in the eye of God (1 Cor. 8:8). Love also requires that he give no offense to his weaker brother (1 Cor. 8:9, 13; 10:32; Rom. 14:13, 21). For if by his freer conduct he should influence his weaker brother to do the same things, without there being any change in the latter's deepest convictions, then he would be the means of leading the weak brother to destruction (1 Cor. 8:10). For the sake of another's conscience, he who is more liberal-minded must give up enjoyments which in themselves are lawful (1 Cor. 10:28, 29); and in this case the self-denial will be to him morally praiseworthy (Rom. 14:21). The strong must, therefore, bear the infirmities of the weak (Rom. 15:1; Gal. 6:1), and not simply seek to please himself (Rom. 15:1)—maintaining indeed, and defending his more free convictions,

but nevertheless not carrying them into practice, seeking to pleasing one's neighbor while he helps him in his Christian life (Rom. 15:2; 1 Cor. 10:33). For true love seeks not its own (1 Cor. 13:5), but that which is another's, good (1 Cor. 10:24).

[ANALYSIS: 1) The virtue of Christian modesty; 2) of humility; 3) love is the fundamental virtue; 4) the source of all virtues; 5) love must aid in solving difficult religious questions; 6) the question of eating flesh sacrificed to idols; 7) the fundamental principle laid down by Paul; 8) the state of the weak brother with a tender conscience; 9) Paul does not remove the difficulty; 10) the solution lies in brotherly love; 11) the duties of the stronger; 12) of the weaker; 13) the solution of the problem lies with the stronger.]

SECTION III.

The Development of Paulinism in the Epistles of the First Imprisonment.

CHAPTER XI.

THE FIRST PRINCIPLES OF DOCTRINE.

§ 150. *The Doctrine of Justification.*[1]

Although in the Epistles of the first captivity (Colossians, Ephesians, Philemon, Philippians) the doctrine of Justification does not come into prominence, still it does not entirely disappear. These Epistles proceed not only on the same fundamental principles, but also on the same anthropological ideas as the earlier ones. The idea of righteousness is conceived of in the same way. Righteousness and truth are synonymous ideas (Eph. 5:9; 6:14; Phil. 4:8). God's Righteousness appears as impartiality (Col. 3:25; Eph. 6:9); the manifestation of Divine Holiness appears as wrath which comes upon the children of disobedience (Col. 3:6; Eph. 2:2, 3; 5:6), and brings destruction upon them (Phil. 1:28; 3:19). Righteousness cannot be attained by the law, because no one can keep the law (Phil. 3:9).

Paul gives us in these letters a very vivid representation of the condition of the Gentiles apart from Christ. They walk "in the vanity of their mind" (Eph. 4:17), because they have emptied it of its true contents by their departure from God (compare Rom. 1:21), and

[1] Compare *Weiss*, § 100.

their hearts have become thereby even harder; and thus they have become the victims of an ignorance which is the result of their own guilt (Eph. 4:18, "alienated from the life of God, because of the ignorance that is in them, because of the hardening of their heart"), by which they are darkened in their understanding (Eph. 4:18). They are "dead through trespasses and sins," walking "according to the course of this world"—"according to the prince of the power of the air, of the spirit that now worketh in the sons of disobedience," living "in the lusts of the flesh," "doing the desires of the flesh and of the mind" (Eph. 2:1–3), "separate from Christ," "strangers from the covenants of the promise," "having no hope and without God in the world" (Eph. 2:12).

"But now in Christ Jesus the Gentiles that once were far off are made nigh in the blood of Christ" (2:13). God has made known His purpose of salvation, "the mystery which hath been hid from all generations" (Col. 1:26; Eph. 3:9). All is of Divine grace. By it we are saved (Eph. 2:5), and redeemed (1:7), and grace forms the very contents of the Gospel, "the word of His grace" (Acts 20:32). According to Eph. 4:7, it is Christ who, by the distribution of His gifts, brings about the possession of grace. By Him is everything mediated for which the Christian has to thank God (Col. 3:17)—atonement (Col. 1:20), sonship (Eph. 1:5), access to God (2:18), the fruits of righteousness (Phil. 1:11);—in Him it is that God has admitted us to share in His grace (Eph. 1:6; 2:7);—in Him we have redemption (1:7), the forgiveness of sins (4:32), reconciliation with God (2:16);—in Him we receive every blessing (1:3; Phil. 4:19); and hence all praise to God is grounded in Christ (Eph. 3:21).

It is this Jesus Christ who is preached as our Lord and Redeemer (Eph. 1:3, 17; 5:20; 6:24; Col. 1:3); and He has become such by His death (Col. 1:22)—even by His death on the Cross (Col. 1:20; 2:14; Eph. 2:16; Phil. 2:8). It is through Christ that we obtain forgiveness of our sins (Col. 1:14; Eph. 1:7); for He has made reconciliation between God and man, satisfying the justice of the Father (Col. 1:20); and the price paid for our redemption was the blood of the Son of God (Col. 1:20; Eph. 1:7). It is Christ who fulfilled the law for us, bore its penalty (Col. 2:14), and overcame the power of death and Satan (Col. 2:15).

The Pauline doctrine of Justification as developed in the Epistles to the Galatians and Romans is also expressed very precisely in these Epistles. "I count all things to be loss for the excellency of the knowledge of Christ Jesus my Lord, . . . that I may gain Christ, and be found in Him, not having a righteousness of mine own, even that which is of the law, but that which is through faith in Christ, the righteousness which is of God by faith" (Phil. 3:8, 9). So, in Eph. 2:8, 9, we find the true Pauline antithesis. "Through faith" . . . "not of works," refers to the deliverance resulting from grace—a deliverance which presupposes Justification.

[ANALYSIS: 1) The idea of righteousness; 2) the condition of the Gentiles apart from Christ; 3) salvation alone in Christ Jesus; 4) who is our Lord and Redeemer; 5) Justification by faith alone.]

§ 151. *The Doctrine of Salvation.*[1]

The doctrine of a living fellowship with Christ, resting on the gift of the Spirit in baptism, by which a condition of righteousness is produced, is the same in

[1] Compare *Weiss*, § 101.

these Epistles as in the earlier ones. Baptism is bestowed on the recipient on the ground of faith in the one Lord (Eph. 4:5, "one Lord, one faith, one baptism"), and brings with it a cleansing from the stains of guilt (Eph. 5:26, 27, "having cleansed the Church by the washing of water with the Word, that he might present it to Himself a glorious Church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish").[1] The Christian is, from the very beginning of his Christian life—that is, from his baptism—in living fellowship with Christ (Eph. 2:13; 5:8). The result of his appropriation of Christ by faith (Phil. 3:9) is, that he is found in Christ, and in Him is filled with the fullness of all the blessings of salvation (Col. 2:10). The Christian is dead with Christ (Col. 2:20), and is buried with Him in baptism (Col. 2:12)—only that here the being quickened and raised with Him comes expressly into prominence (Col. 3:1; 2:12; Eph. 2:6).

Christ dwells by His Spirit (Phil. 1:19) in the heart (Eph. 3:17), so that the life of the Christian is only a life of Christ in him (Phil. 1:21). In the believer a new creation takes place, which is perfected in this living fellowship with Christ (Eph. 2:10; 4:24). Christians are saints or holy ones (Col. 3:12; 1:2, 4, 12, 26; Eph. 1:1, 15, 18; 2:19; etc.); and this on the ground of their living fellowship with Christ (Phil. 1:1; Eph. 2:21, "each several building groweth into a holy temple in the Lord"), and righteousness is actually wrought in them (Eph. 4:24; 5:9; Phil. 1:11).

The healthy development of Christian life depends on the ever fuller realization of that living fellowship with Christ, and on the unrestrained activity of the

[1] Compare also Acts 22:16, "Arise, and be baptized and wash away thy sins, calling on his name."

Spirit in believers, by whom the Divine work of grace is effected. The new principle of life implanted in baptism must ever be realized more and more; and although each believer is in Christ, and Christ in him, Christ must ever anew make His abode in their hearts (Eph. 3:17) till He becomes all in all (Col. 3:11). Believers have to be kept in living fellowship with Christ (Phil. 4:7), and to continue to stand (4:1); from babes in Christ they have even to grow until they become "perfect in Christ" (Col. 1:28), rooted firmly in Him (Col. 2:7), continuing to walk in Him (2:6). He in whom Christ dwells is constantly strengthened (Eph. 3:16, 17) and renewed (4:23) by His Spirit. Only by the help of this Spirit can one receive all things which one requires for the preservation of the Christian life (Phil. 1:19)—only by Him can one really serve God (3:3).

A progressive renewal is also here required. Although "the body of the flesh" is put off in baptism (Col. 2:11), yet the old man needs ever again to be put off, and the new man ever more to be put on (Col. 3:9, 10; Eph. 4:22, 24); the holiness which the Christian possesses must be ever more perfectly realized (Eph. 5:26, 27; 1:4), until he becomes without blemish before Him, filled with the fruits of righteousness (Phil. 1:11). On this account the Christian must ever anew prove the difference of good from evil (Phil. 1:10), and learn to recognize the will of God (Col. 1:9; 4:12; Eph. 5:10, 17). To this the Apostle leads him on by referring to his own example (Phil. 3:17; 4:9), also to the pattern of Christ (Eph. 5:2; Phil. 2:5). The Apostle also draws motives from the fundamental facts of salvation: they are to forgive as they have been forgiven (Eph. 4:32); they are to walk worthy of their Christian calling

(4:1), or of the Lord (Col. 1:20), and of the Gospel of Christ (Phil. 1:27); they are to remember that they have been created for good works, which God has before appointed as the element of the new life, in which they are to walk henceforth and bear fruit (Eph. 2:10; Col. 1:10). And although the Apostle makes the believer himself answerable for the progress of his Christian life (Phil. 3:12, 13), it is nevertheless the Divine grace which, after all, works all in him (Phil. 2:12, 13). He who has begun the good work in them will also perfect it (Phil. 1:6). It is the surpassing greatness of the power of God which helps believers to the completion of their salvation (Col. 1:11; Eph. 1:19); and it is God who arms them with all weapons needful for victory in the Christian fight (Eph. 6:10–13), and for the fulfillment of their calling (Col. 1:29).

In these Epistles the doctrine of hope, so far as it is more definitely stated, is the same as that of the earlier Epistles. Hope is the principal moment in the subjective life of the Christian (Col. 1:4, 5); Christ is its Author and contents (Col. 1:27), and the Holy Spirit is its pledge (Eph. 1:4) and seal (4:30). The object of hope is salvation (Eph. 1:13) from perdition (Phil. 1:28), even eternal life (Phil. 2:16; 4:3)—a possession which shall be perfectly realized in the perfected Kingdom of God (Col. 4:11; Eph. 5:5). The reward which Paul specially expects for his work is the glory he will share on the day of Christ (Phil. 2:16; 4:1).

[ANALYSIS: 1) Paul's teaching concerning baptism; 2) the believer is in living fellowship with Christ; 3) the growth of the Christian life; 4) a progressive renewal is required; 5) motives for growth in sanctification; 6) all the work of grace; 7) the doctrine of hope.]

§ 152. *The Doctrine of Wisdom.*[1]

According to the teaching of the earlier Epistles the message of salvation, in contrast to all human wisdom, contains the *true* wisdom, in that it brings no mere theoretical knowledge of God's nature and of Divine things, but shows the way of salvation given in Christ (1 Cor. 1:18–31; 2:6–16). This Heavenly wisdom has nothing in common with the wisdom of the world, but is a deeper insight into the hidden saving purpose of God (1 Cor. 2:7), which He has revealed by His Spirit to the Apostles (*ver.* 10), and which can only be understood and judged of by the spiritual man (*vers.* 14, 15).

Special attention is given to the doctrine of wisdom or philosophy in the Epistles of the first captivity. The reason of this is the appearance in the churches of Asia Minor of a new philosophy, which offered to conduct believers to a higher state of knowledge, but which Paul regards as a relapse into "the rudiments of the world," because it has to do with theosophic traditions, and therefore with a *philosophy* (Col. 2:8) in the sense of human wisdom. In opposition to all this, Paul maintains that in the Gospel we have all the riches of wisdom (Col. 1:28; 2:2), the perfect knowledge; and that the contents of this knowledge is no sort of theosophic doctrine, but the mystery of salvation, even of Christ, in whom are all the treasures of wisdom and knowledge hidden (Col. 2:2, 3).

The contents of this mystery, by whose disclosure God has most richly shown His grace in all wisdom and knowledge which He has bestowed on us, is according to Eph. 1:8, 9, His will purposing our salvation; according to Eph. 5:9, the institution of salvation, which makes known the Gospel, and which, by its realization

[1] Compare *Weiss*, § 102.

in the Church, makes known the manifold wisdom of God (*ver.* 10); according to Col. 1:26, it is the promise of God, which is fulfilled by the preaching of the Word (Col. 4:3 ; Eph. 3:4); according to Col. 2:2, 3, even *Christ* Himself. It is also the peculiarity of our Epistles that every prayer for the further development of Christians is concentrated in this: that the Spirit of wisdom and revelation may lead them to the knowledge of God (Eph. 1:17)—a knowledge which teaches to what a hope God has called us (*ver.* 18), and how great His power is by which He conducts us to this goal (*ver.* 19).

But this Christian knowledge has a pre-eminently practical issue. The Gospel is indeed the Word of truth (Col. 1:5; Eph. 1:13) ; but this truth is also a practical principle, the rule of righteousness, directing to the renewing of the life (Eph. 4:20, 21). Right doctrine is thus a teaching, a tradition of Christ (Col. 2:6, 7 ; Eph. 4:20, 21), as well as a doctrine of the life of Christian virtue (Phil. 4:9). The activity of the Apostles (Col. 1:28), as of the Church herself, if the Word of Christ dwell in her richly (Col. 3:16), is thus practical correction as well as instruction ; and both of these advance her in true wisdom. Christian wisdom and intelligence is, therefore, on the one hand a knowledge of the Divine way of salvation (Eph. 1:9); on the other, a knowledge of the Divine will (Col. 1:9), by which one brings forth fruit in good works and makes increase (*ver.* 10), or walks strictly according to the will of the Lord (Eph. 5:15, 17); and thus wisdom (Col. 4:5) stands directly for the practical rule of righteousness.

In these Epistles, therefore, Christian wisdom is especially regarded as having moral duties in view. The doctrine of wisdom is regarded as penetrating into the deeper grounds and into the more comprehensive

results of the great facts of Christian salvation—even of carrying saving truth into practical life, with the varied riches of its concrete relations.

[ANALYSIS: 1) The Gospel as contrasted with the wisdom of the world; 2) a special discussion of the doctrine of wisdom in the Epistle to the Colossians; 3) the contents of the true wisdom, the mystery of salvation; 4) Christian wisdom or knowledge has pre-eminently a practical tendency.]

CHAPTER XII.

THE MORE DEVELOPED DOCTRINES.

§ 153. *The Cosmical Significance of Christ.*[1]

The eternal purpose of salvation (Eph. 3:11), on which the redemption of the world depends, was made in Christ, who, as the first-born Son of Love, was before all creatures (Col. 1:15–17). In the heavenly world God has blessed us with every spiritual blessing, in that He hath chosen us in Christ before the foundation of the world (Eph. 1:3, 4); and the calling by which this election is realized, because it proceeds from God, is a heavenly calling (Phil. 3:14). And if, as is said in Eph. 3:9, the mystery of salvation was hidden from eternity in God, who created all things, it is indicated by this characteristic of God, that the purpose of salvation is connected in the closest way with the plan of the world, which began to be realized in creation; and that purpose, having been formed by the Creator before the creation of the world, was regulative even in its creation.

If Christians are chosen in Christ before the foundation of the world (Eph. 1:4), and are thereby already blessed in Him in the heavenly world (*ver.* 3), then the Mediator of salvation, in whom the election and the blessing could be grounded at a time when the objects of these did not exist, must have Himself existed before the world. For Paul there is an eternal Divine exist-

[1] Compare *Weiss*, § 103. This section treats mainly of Christology. For a full development of the special doctrines of these Epistles, see my "Studies in the Book," vol. 3, pp. 9–49.

ence of the Christ who in His earthly life has become the Mediator.

Col. 1:15–20, together with Eph. 1:20–23, and Phil. 2:6–11, are the three most important passages in the Epistles of the first captivity, in which the doctrine of the Person of Christ is most fully unfolded. In Col. 1:15–17 the reference is specially to the *Pre-incarnate* Son of God in relation to God and to His own creatures. Christ is the original Image of God (Heb. 1:3; 2 Cor. 4:4), in perfect equality with the Father in respect of His essence, nature, and eternity; with reference to *every* created thing, the Son is here solemnly defined as "*first-born*" "before all things" (*ver.* 17)—the word *Only-begotten* (John 1:14, 18; 1 John 4:9) defining more exactly His relation to the Father. Paul here declares the absolute pre-existence of the Son. It is a false interpretation to infer that the Son was a created being, though the earliest; for, in *vers.* 16, 17, we have an explanation by Paul in what sense the Son of God is "the first-born of all creation." The wonderful statement is made that the Eternal Son of God according to His Divine nature has the same relation to the universe as the Incarnate Christ (*ver.* 18), the God-Man, has to the Church.[1] According to this passage the Son of God, *i. e.* Jesus Christ, according to his Divine nature, is the *conditional* Cause of creation (*i. e.* the act of creation depends on Him, "for *in* Him were all things created"). He is the *instrumental* Cause of creation (*i. e.* "all things have been created *through* Him"). He is also the *ultimate* Cause of creation (*i. e.* "all things have been created *unto* Him" to enhance His glory). When Paul in *ver.* 17 so emphatically says: "He is before

[1] Compare my "Studies in the Book," vol. 3, on the passages cited from Colossians, Ephesians and Philippians.

all things," the *He* emphasizes the Son's *personality*, and the *is* His *pre-existence*.

In Col. 1:18–20 the reference is specially to the *Incarnate* and now glorified Son in His relation to His Church. He, the same Person, the Creator of the world, having assumed human nature, the Incarnate and glorified God-Man, is the Head of the body, the Church. In relation to the Church the Incarnate Christ is *the beginning*—1) in that He was the first-fruits of the dead (*ver.* 18; 1 Cor. 15:20, 23), and 2) also the source of life (Acts 3:14). He rose first from the dead, that others might rise through Him. And in Col. 1:19; 2:9, the Apostle lays especial stress on the fact that the whole fullness of God, the totality of the Divine powers and attributes, was pleased to dwell in Christ. Christ our Mediator is, therefore, both divine and human. It was necessary that in Him should all the fullness of the Godhead dwell, and also that He should be born into the world, and through the blood of the Cross suffer as a man for us and make atonement for us (Col. 1:19, 20).

According to Paul the fact that all creation was grounded in Him (Col. 1:16) includes the two-fold idea—1) that not only were all things created *by* Him, but also 2) that all was created *for* Him (Col. 1:16), who also is to bring to completion both the saving purpose of God, as also the whole development of the world. How this goal of the world is conceived of, Eph. 1:10 shows, where it is mentioned as the final goal of the institution of God's grace, that all things pertaining to the Kingdom of God shall be gathered together in Christ as in a center. In this passage Paul does not teach the ultimate restoration of the wicked. The words, strictly interpreted with reference to the context, do not signify any such idea. The whole context has reference

to believers, and to Christ's relations with His Church on earth and in heaven. Christ is, indeed, the Head of the universe; and all, wicked spirits as well as wicked men, shall finally acknowledge His power and authority (Eph. 1:20–23; Phil. 2:10, 11). But it is questionable whether Paul has reference even to this great truth in the passage before us, to say nothing of the false doctrine of the restoration of all things in Christ.

Christ has been appointed to be this central point of the Kingdom of Christ and God (Eph. 5:5); and, although this world has now become the abode of sin, there will come a time when all this shall be changed, and all things be subject to Christ. "For, according to His promise, we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Pet. 3:13; Isa. 65:17).

In order to lead the world created in Him to the goal appointed for it in the pretemporal purpose of salvation, the Son of God had to assume human nature, and become man—in which form alone He could perform the office of a Redeemer. Christ Jesus, the Incarnate Son of God, although He took the form of a servant and was made in the likeness of men (Phil. 2:6, 7), was nevertheless "in the form of God"—*i. e.* He still truly *possessed* at the same time a Divine nature, and did not *lay aside* His Divine attributes. When the Son of God assumed the human nature, He did not cease to subsist in His Divine nature; and as the God-Man, by His own peculiar pre-eminence itself as Lord, it was entirely in His power "to be on an equality with God," to adopt a mode of life and outward distinctions which would correspond to His dignity, that He might be received and treated by all creatures as their Lord. But He chose otherwise;—to come as the humble

Jesus of Nazareth. It would not have been "robbery," "a prize," "a thing to be grasped," if He had used His own right; yet He abstained from doing so, just as if it had been robbery, because He became Incarnate for the purpose of making reconciliation for the sins of men (Phil. 2:6–8). He "emptied Himself, taking the form of a servant, being made in the likeness of men; and, being found in fashion as a man, He humbled Himself, becoming obedient even unto death—yea, the death of the Cross" (*vers.* 7, 8). In His state of humiliation Christ abstained from the full, universal use of the Divine Glory and majesty which He possessed. For our sakes He bore Himself in the same way as if He were *empty*. He pleased not Himself (Rom. 15:3); for our sakes He denied Himself and abstained from His rights. In the great fact of Christ's humiliation Paul lays stress upon three points: 1) He emptied Himself; 2) By taking the form of a servant; 3) By becoming obedient even unto the death of the Cross.

As the reward for this, Christ has been exalted, according to His human nature, to the full participation in the Divine honor and dominion of the world (Phil. 2:9–11), which according to His Divine nature He always possessed, so that He, the God-Man, in whom all the fullness of the Godhead dwelt here on earth (Col. 1:19), now is the head of all principality and power (Col. 2:10). According to Col. 3:1; Eph. 1:20, God, after raising Christ from the dead, has set Him at His own Right Hand in the Heavenly world, "that in all things He might have the pre-eminence" (Col. 1:18). This position of dignity, equal with God, Christ, the God-Man, now possesses, also according to His human nature. The summit of exaltation, to which the God-Man has been raised, ac-

cording to His human nature, is expressly described in Phil. 2:9–11. God has "highly exalted Him, and given unto Him the Name which is above every name; that in the Name of Jesus every knee should bow—of things in heaven, and things on earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the Glory of God the Father."

[ANALYSIS: 1) The eternal purpose of salvation; 2) believers are chosen in Christ before the foundation of the world; 3) the pre-existence of Christ; 4) the meaning of Col. 1:15–17; 5) of Col. 1:18–20; 6) Christ the God-Man; 7) the meaning of Eph. 1:10; 8) of Phil. 2:6–8; 9) Christ's state of humiliation; 10) the meaning of Phil. 2:9–11; 11) Christ's state of exaltation.]

§ 154. *The Realization of Salvation in the Church.*[1]

The ultimate end of the world appointed by God, which is to be reached by the execution of the Eternal purpose of redemption, has begun to be realized in the Church,[2] in so far as Christ has been given her by God as Head (Eph. 1:22). Christ is the head (Eph. 4:15), the Church is His body (4:12; Col. 1:24); both are, as the head and the body, inseparably united (Col. 1:18). Marriage is presented as the earthly type of this relation (Eph. 5:23). As the body of Christ, the Church must increase. This increase, wrought by God, proceeds organically from Christ (Col. 2:19; Eph. 4:16).[3]

[1] Compare *Weiss*, § 105.

[2] In our Epistles *Ekklesia* occurs most frequently for the whole community—*i. e.* the Church; but it is also used for local churches (Col. 4:16; Phil. 4:15), and even for single meetings within these (Col. 4:15; Phil. 2). In the Epistle to the Ephesians Paul especially develops the doctrine of the Church, or Ecclesiology. See my "Studies in the Book," vol. 3, pp. 35–38.

[3] Col. 2:19, "Holding fast the head, from whom all the body, being supplied and knit together through the joints and bands, in-

Christ became the Peace-maker (Eph. 2:14) when He came and proclaimed an equal salvation to those "that were far off," and to them "that were nigh" (Eph. 2:17)—*i. e.* to Gentile and Jew. And thus those who were once foreigners, and were "strangers from the covenants of the promise, having no hope and without God in the world" (Eph. 2:12), become now, according to 2:19, "fellow-citizens with the saints, and of the household of God."

The complete union of Gentiles with Jews in the Church depends not only on the fact that the former share now in what the latter formerly enjoyed, but also on this, that there has been taken away that which formerly prevented fellowship between them, and which, like a dividing wall, kept the two portions of pre-Christian humanity apart (Eph. 2:14, 15). Now Christ has abolished, in the flesh, the law of commandments consisting in ordinances. With the abolition of the law the dividing wall between Gentiles and Jews has been taken away, and nothing now prevents the complete union of the two. So long as the law was in force the Jews were bound to a different rule of life than the Gentiles; but both are now made one new man in the fellowship of life with Christ (Eph. 2:15). They have but one rule of life, in which every difference that separated pre-Christian humanity falls away, because Christ is all in all (Col. 3:11). The law gave to the Jews a way appointed for them to attain reconciliation with God by means of the institution of sacrifice. Both

creaseth with the increase of God." Eph. 4:16, "Christ, from whom all the body fitly framed and knit together, through that which every joint supplieth, according to the working in due measure of each several part maketh the increase of the body unto the building up of itself in love."

Jew and Gentile are now united in one body, the Church (Col. 3:15), and in this union are reconciled to God in the same way by the Cross (Eph. 2:16, Col. 1:20); both have access to the Father through Christ in one Spirit (Eph. 2:18).

The law, according to its real meaning, is fulfilled in Christianity, because it typically pointed to Christ. All the legal institutions were but "a shadow of the things to come" (Col. 2:17). They picture the outer form, but do not contain the essence. The body itself, the concrete realization, belongs to Christ, inasmuch as He is their Author, and all point to Him. His atoning sacrifice, given of His free-will, is the real atoning sacrifice acceptable to God (Eph. 5:2). The circumcision wrought by Him, which consists in the putting off in baptism of the *body*, ruled by the *flesh*, completed in the fellowship of His life, is the true circumcision not made with hands (Col. 2:11). Christians are therefore those really circumcised. Their worship, wrought by the Spirit of God, is the true service of God (Phil. 3:3; *cf.* Rom. 12:1); and the exercise of Christian love (Phil. 4:18) and the discharge of one's heavenly calling (2:17) are the real sacrifices. In this way the law in its deepest sense is fulfilled in Christianity, so far as its ordinances typify in a shadowy way the nature of the law of Christian life.

[ANALYSIS: 1) The Church in her relation to Christ; 2) usage of the word *Ekklesia*; 3) in Christ Jew and Gentile are united in one body, the Church; 4) the real meaning of the law is fulfilled in Christianity.]

SECTION IV.

The Doctrine of the Pastoral Epistles.

CHAPTER XIII.

CHRISTIANITY AS DOCTRIN

§ 155. *The Sound Doctrine.*[1]

The two Epistles to Timothy, along with that to Titus, form a closely connected, inseparable group—inseparable not only in substance, but also in form, aim, and character. These three Epistles are rightly described as pastoral. They are much less occupied with the mission and *planting* of Churches than most of the Pauline Epistles. Their aim is rather to turn the training of the Churches into the right path, and to keep them from error. Consistently with this aim the Gospel of Christ takes the form of *doctrine* (1 Tim. 4:6; 6:1, 3; Tit. 2:10.) If Christianity is regarded objectively as the doctrine of the truth, it can be regarded subjectively only as the knowledge of the truth (2 Tim. 2:25; 3:7); and this, along with faith, is mentioned as the distinguishing mark of the Christian (1 Tim. 4:3; Tit. 1:1).

The reason why our Epistles regard Christianity mainly as doctrine lies in the circumstances of the time. Some had turned away from the truth (1 Tim. 6:5; Tit. 1:14; 2 Tim. 2:18). There had arisen a *gnosis*, a knowledge, falsely so called (1 Tim. 6:20), which, to be

[1] Compare *Weiss*, § 107; *Lechler*, vol. 2, pp. 103—105.

sure, did not appear as an error uprooting the foundations, but as an unhealthy tendency (1 Tim. 6:4)—a being occupied with empty, unprofitable, foolish, even profane questions of controversy (1 Tim. 1:6; 6:20; Tit. 1:10; 3:9; 2 Tim. 2:16, 23), which gendered only contention and discord (1 Tim. 1:4; 6:4; etc.).

In opposition to such errors these Epistles emphasize *sound doctrine* (1 Tim. 1:10; 6:3; Tit. 1:9; 2:1, 8; 2 Tim. 1:13; 4:3); and this finds its firm abode only in a heart which has become sound in sincerity of faith (Tit. 2:13), keeping the conscience pure (1 Tim. 1:5; 2 Tim. 1:3).

The Pastoral Epistles are characterized by an unmistakable tendency to insist upon honest piety—a heart morally sound, the only guarantee of genuine faith and sound doctrine.

Not only does true faith depend on piety, but our Epistles also bring into the strongest prominence the inner relationship of sound doctrine with godliness. The "mystery of godliness" is, even as to its contents, nothing but the truth (1 Tim. 3:15, 16)—just as the doctrine which proclaims this truth is "according to godliness" (1 Tim. 6:3). Every kind of sin, which in its deepest roots is ungodly and unholy (1 Tim. 1:9), contradicts wholesome doctrine (1 Tim. 1:10). The turning away from sound doctrine goes hand in hand with a longing for such teachers as please the ear, while they teach only such things as correspond to the sinful inclinations of their hearers (2 Tim. 4:3, 4).

[Analysis: 1) The peculiarity of the Pastoral Epistles; 2) the Gospel of Christ takes the form of doctrine; 3) the reason lies in the circumstances of the time; 4) special emphasis is laid on sound doctrine; 5) the inner relationship between sound doctrine and godliness.]

§ 156. *The Paulinism of the Pastoral Epistles.*[1]

The doctrine which incidentally appears in the Pastoral Epistles is none other than that which Paul, the teacher and Apostle of the Gentiles, has been accustomed to preach. It centers in the great truth that Jesus Christ is the Saviour of sinners, given to us by God as the Author of salvation (1 Tim. 2:3–7). *Universal sinfulness* forms the background of all evangelical preaching (1 Tim. 1:15; Tit. 3:3). This last verse (Tit. 3:3) presupposes that all men need deliverance, and without it fall into "destruction and perdition" (1 Tim. 6:9). Sound doctrine points the way to deliverance, and he who abides by it saves both himself and his hearers (1 Tim. 4:16; 2 Tim. 2:10; 3:15).

In these Epistles God the Father is designated as our Deliverer (Tit. 3:4). It is from the Father that Christian doctrine comes (Tit. 2:10); it is by His command that the Gospel is preached by the Apostle (1 Tim. 1:1; Tit. 1:3); it is He who wills the salvation of all men (1 Tim. 2:3, 4),and on whom therefore the hope of the Christian rests (1 Tim. 4:10; 5:5; 6:17). But Christ is also designated as our Deliverer and Saviour (Tit. 1:4; 3:6), who appeared as such on earth (2 Tim. 1:10) "to save sinners" (1 Tim. 1:15), and appears again at His Epiphany, or Second Coming (Tit. 2:13), and on this account deliverance rests on Him (2 Tim. 2:10), and the Gospel testifies of Him (2 Tim. 1:8; 2:8).

The deliverance of sinners is given in Christ, the one Mediator between God and men—the *Man* Christ Jesus (1 Tim. 2:5). Paul particularly emphasizes the word *man* in connection with the one Mediator, probably in opposition to heretical doctrine, as though angels or other higher beings were mediators of salvation. The

[1] Compare *Weiss*, § 108; *Lechler*, vol. 2, pp. 107–114.

descent of Jesus from David is made prominent in 2 Tim. 2:8, in order to point out the fulfillment of the Old Testament promises and the connection between the Old and New Testaments. On the other hand, the Deity of Christ is strongly attested and intimated in the expression in 1 Tim. 3:16, "He who was manifested in the flesh," in which the real pre-existence of Christ before His incarnation and historical appearance is unmistakably involved.

The redemption which Christ has brought us is attached to His death and resurrection; for Christ "gave Himself a ransom for all" (1 Tim. 2:6; Tit. 2:14)—an expression which can only refer to His vicarious atoning death. The essence of the salvation mediated by Christ consists, according to 2 Tim. 1:10, in the fact that He destroyed the power of death, abolished it, and brought life and incorruption to light. In Tit. 2:14 the aim of the redemption is said to be that Christ might redeem us from all iniquity (as a power under which we had fallen by guilt), and purify unto Himself a people for His own possession, zealous of good works.

Paul in greeting Timothy as his "true child in faith" (1 Tim. 1:2) designates *faith* as the element in which alone the spiritual life of a Christian can originate and continue. Moreover, when Timothy (1 Tim. 6:12) is admonished to fight the good fight of faith, and to lay hold on eternal life to which he is called; and, in like manner, when the author says of himself (2 Tim. 4:7) that he has fought the good fight, finished the course, and kept the faith, the idea again is that faith is the fundamental state of the heart toward God—to obtain and keep which, in spite of all temptation and hostility, is the life problem of the child of God. The same conception of faith manifestly lies at the foundation of the

passage in 1 Tim. 1:5, where faith unfeigned is joined with purity of heart and a good conscience.

The deliverance of sinners accomplished by Christ is appropriated by individuals through God's mercy, through faith by means of baptism, which is a washing of regeneration and the renewing of the Holy Ghost (Tit. 3:5). In these words Paul unmistakably designates baptism as an actual and operative means of grace, since God delivers souls through it, and makes them partakers of salvation. Regeneration and renewal through the Holy Spirit are here associated directly with the sacramental act of baptism.[1]

The Pastoral Epistles are distinguished by their insisting upon the maintenance of a good conscience—the manifestation of faith in genuine piety and a pure, virtuous walk. It is not the form, but the power, of piety on which stress is laid (2 Tim. 3:5). The end of the Gospel is love out of a pure heart (1 Tim. 1:5); "the grace of God hath appeared, bringing salvation to all men, instructing us to the intent that, denying ungodliness and unworldly lusts, we should live soberly and righteously and godly in this present world" (Tit. 2:11). The peculiar people of Christ are redeemed and purified, to the end that they may be "zealous of good works" (Tit. 2:14). The man of God must be complete, thoroughly furnished unto every good work (2 Tim. 3:17).

The hope of eternal life is based not on works, but on God's mercy in Christ, and we are justified by

[1] So sanctification and justification, as the effect of grace, are in 1 Cor. 6:11 ascribed to baptism, which is certainly included in the "washing." Similarly in Rom. 6:3–5, we find baptism described as a planting and a uniting into Christ, into His death and resurrection. Compare also Gal. 3:27

faith alone; "we believe on Jesus Christ unto eternal life" (1 Tim. 1:16), for it is He who "saves me unto His heavenly kingdom" (2 Tim. 4:18). Faith, which leads to eternal life, is confidence resting on Christ as the Mediator of salvation (1 Tim. 1:16)—a confidence which gives the full assurance of salvation (1 Tim. 3:13). To trace all salvation, as is done in the earlier Epistles, to the grace of God, does not exclude the idea that the perfecting of salvation continues dependent on men's conduct. It is the remaining in the faith, perseverance in the Christian life (1 Tim. 2:15), the faithful discharge of the special calling given to the individual (1 Tim. 4:16), and in particular, patience in suffering (2 Tim. 2:10), by which salvation is attained.

[Analysis: 1) The doctrine of the Pastoral Epistles; 2) the universality of sin; 3) God the Father is represented as the Deliverer and Saviour; 4) as well as Christ; 5) Christ the one Mediator between God and men; 6) truly human; 7) and truly Divine; 8) Christ's vicarious atoning death; 9) the aim of the redemption; 10) the teaching concerning faith; 11) concerning baptism; 12) concerning a holy life; 13) salvation does not depend on works; 14) it is of grace through faith.]

§ 157. *The Church and Church Government.*[1]

An important doctrine of the Pastoral Epistles is that of the Church. The Church of the living God, in 1 Tim. 3:15, is characterized as the "pillar and ground of the truth." God is the Master of this Holy household (2 Tim. 2:21); its stewards are the bishops or pastors (Tit. 1:7). The members of God's family are all such, and only such, as God has chosen and acknowleged as His own (Tit. 1:1; 2 Tim. 2:19).

[1] Compare *Weiss*, § 109.

It is evident that in the last passage (2 Tim. 2:19)[1] a distinction is drawn within the Church. In it there are true believers, who actually belong to God, "according to the faith of God's elect" (Tit. 1:1), and who give evidence of their faith by departing from unrighteousness (2 Tim. 2:19). It likewise contains such as "name the name of the Lord," but are guilty of unrighteousness. The latter are, indeed, members of the Church externally; they profess to belong to the Lord, but without any just claim. As a matter of fact they have not renounced iniquity. In 2 Tim. 2:20 they are compared to vessels of dishonor, such as are to be found in a great house, while even between the vessels unto honor there still exists a relative distinction like that between vessels of gold and silver on the one hand, and vessels of wood and earth on the other hand—according as Christians of moral purity or virtue strive to do good work in the service of God (*ver.* 21).

In these Epistles the disciples of Paul appear as leaders of the Churches. As such they receive from him instructions how they are to exhort old and young, male and female, on the ground of sound doctrine (Tit. 2:1–6; 1 Tim. 5:1, 2). Directions are also given with reference to the different orders in the community, as the rich (1 Tim. 6:17–19), and the slaves (Tit. 2:9, 10; 1 Tim. 6:1). But, above all, Paul exhorts Timothy (and all teachers and pastors) concerning the *teaching* (1 Tim. 4:13, 16; 6:2; Tit. 2:7; 2 Tim. 4:2). On the ground of the gift given him (1 Tim. 4:14; 2 Tim. 1:6), Timothy is exhorted to preach the Word (2 Tim. 4:2),

[1] "Howbeit the firm foundation of God standeth, having this seal, The Lord knoweth them that are his: and Let every one that nameth the name of the Lord depart from unrighteousness."

to do the work of an evangelist, to fulfill his ministry (2 Tim. 4:5). It is required throughout that he follow the doctrines of the Master, and be guided by them in all his teaching (1 Tim. 4:6; 2 Tim. 3:10,14).

The most important interest of our Epistles is how doctrine is to be kept pure for the future in the Church, which is the pillar and ground of the truth (1 Tim. 3:15). The disciples are to look out for trustworthy men; and these they are to commission with the work of teaching, just as the Apostles had commissioned their disciples with it (1 Tim. 6:20; 2 Tim. 1:14), that these may be capable of bearing the burden of the further development of the truth (2 Tim. 2:2). What the qualifications are that the Church must demand of her ministers, Paul very clearly defines in 1 Tim. 3:1–7; Tit. 1:5–9; 2 Tim. 2:24, 25.

The right government of the Church depends, above all, on the right appointment of office-bearers, which consists of bishops and deacons, and in the administration of proper discipline. That the elders of the congregation are those who in the Pastoral Epistles bear the Pauline name of *bishops* (Phil. 1:1) is plainly proved by Tit. 1:5, 7, compared with Acts 28:17, 28. The teachers and overseers of the Church, in so far as they discharge the duties of their office by way of a calling, are to be supported by the Church (1 Tim. 5:17, 18).

In the appointment of deacons, there is also a careful scrutiny necessary (1 Tim. 3:8–13). The deacon had to deal primarily with the temporal needs of the Church; but his office gradually developed into that of an assistant to the presbyter. The deaconesses possibly had the oversight of the female portion of the congregation (1 Tim. 3:11). It is also highly probable that there

was an order of widows belonging to the officials of the Church, and for their appointment directions are given in 1 Tim. 5:9–16.

[ANALYSIS: 1) The doctrine of the Church; 2) the visible and the invisible Church; 3) the leaders of the Church; 4) they are to give attention to the teaching or doctrine; 5) doctrine must be kept pure; 6) qualifications of the ministers of the Church; 7) the office-bearers of the Church; 8) bishops or presbyters; 9) deacons; 10) deaconesses.]

SECTION V.

LUKE THE EVANGELIST

CHAPTER XIV.

PAULINISM IN THE WRITINGS OF LUKE.

§ 158. *The Writings of Luke.*[1]

It is universally agreed that the Third Gospel was written by Luke, the friend and companion of Paul, "the beloved physician" of Col. 4:14, the "fellow-laborer" and faithful friend who attended on the Apostle in his last imprisonment (2 Tim. 4:10, 11). From Col. 4:11, 14 we may infer that Luke was a Gentile, his conversion evidently having taken place before he joined Paul at Troas (Acts 16:11). From Acts 16:16–17:1, in comparison with Acts 20:5, 6, we may infer that Luke remained at Philippi during the second and third missionary journeys of Paul (52–57 A. D.), probably preaching the Gospel in Philippi and its neighborhood. From the time when he joined Paul again at Philippi, at the end of the third missionary journey (Acts 20:5, 6), to accompany him to Jerusalem, Luke was in constant attendance on the Apostle. He sailed with him to Rome (Acts 27:1), was by his side during his first imprisonment (Col. 4:14; Philemon 24), and was also with him during his second imprisonment (2 Tim. 4:11). Of Luke's later life we have no trustworthy account.[2]

The distinctive characteristic of Luke's life lies in the

[1] Compare *Weiss*, § 137; *Schmid*, § 89.

[2] Compare my "Studies in the Book," vol. 1, pp. 54–56, 67–71.

one certain fact of his long companionship with Paul. The earliest writers insist on this with uniform and emphatic distinctness.[1] It is also the unanimous testimony of the Early Church that the Gospel of Luke is based upon the "Oral Gospel" preached by Paul. Although it is not definitely known when Luke wrote the Acts (possibly about 63 A. D.), we have the right to infer that the Gospel was shortly written before that period, either during Paul's imprisonment at Rome (60–63 A. D.) or probably during his imprisonment at Cæsarea (58–60 A. D.)—for Luke was with him in both these imprisonments.

Since the Gospel of Luke openly acknowledges the intention to confirm doctrine, and especially, as we shall see in the next section, Pauline doctrine (Luke 1:4), it is certainly significant that in its early history the Messiah is praised as the Light of the Gentiles (2:32), and that His genealogy is traced back to Adam (3:23–38). But, above all, it is occasioned by this doctrinal intention, that the representation of His Galilean activity opens with the scene in the synagogue of Nazareth, which not only indicates beforehand the rejection of Jesus by His people (4:24), but also at the same time points prophetically to this: that the salvation of which Israel had shown themselves unworthy must come to the Gentiles (4:25–27).[2]

[1] Compare Westcott's *Introduction*, pp. 239–241.

[2] A careful analysis of the Gospel (abridged from Westcott) is very suggestive:

1. Introduction. Luke 1:1–2:52.
2. The Preparation. Luke 3:1–4:13.
3. The Announcement. Luke 4:14–44.
4. The Future Church. Luke 5:1–9:43*a*
   a) Its universality. Luke 5:1–6:11.
   b) Its constitution. Luke 6:12–8:3.

Luke, however, has not omitted either the Messianic character of Jesus's appearance, or the historical signification of His salvation for Israel.

The Acts of the Apostles show how, by explicitly Divine indications, the transference of the Gospel from the Jews to the Gentiles was effected, till Gentile missions reached in their progress the capital of the world. The careful analysis of the book manifests this in a striking manner.

[ANALYSIS: 1) Luke the constant companion of Paul; 2) his Gospel based upon the "Oral Gospel" of Paul; 3) also the author of the Acts; 4) The Gospel is Pauline in its doctrine; 5) as well as the Acts.]

§ 159. *The Paulinism of Luke.*[1]

The real groundwork of the Acts of the Apostles is to be found, not only in the aim of representing the Apostle Paul as the divinely authorized Apostle of the Gentiles, but also in the idea of the universality of Christianity, which is so pre-eminently set forth by Paul. In the Gospel, likewise, truly Pauline is the selection which Luke makes of the parables which set forth God's

c) Its development. Luke 8:4–56.
d) Its claims. Luke 9:1–43*a*.

5. The Universal Church. The Rejection of the Jews foreshown. Luke 9:43*b*—18:30.
   a) Preparation. Luke 9:43*b*—11:13.
   b) Lessons of warning. Luke 11:14–13:9.
   c) Lessons of progress. Luke 13:10–14:24.
   d) Lessons of discipleship. Luke 14:25–17:10.
   e) The coming end. Luke 17:11–18:30.
6. The Sovereignty claimed. Luke 18:31–21:38.
   a) The journey. Luke 18:31–19:27.
   b) The entry. Luke 19:28–48.
   c) The conflict. Luke 20:1–38.
7. The Sovereignty gained by death. Luke 22:1–24:53.

[1] Compare *Weiss*, § 139.

love to sinners (Luke 15), and which illustrate the undeservedness of men (Luke 17:7–10). To this belongs also the way in which he brings forward the forgiveness of sins as the specific saving blessing (Luke 7:47, 48; 24:47). So likewise Luke makes the Apostle himself briefly describe the Pauline doctrine of justification in one of his discourses (Acts 13:38, 39).

The importance which, in the writings of Luke, is laid on the activity of the Spirit is also in strict agreement with Pauline doctrine. For both Paul himself (1 Cor. 12:1–3; Gal. 3:2–14), and Luke in the Acts (2: 16–18, 23; 8:15–17; 10:44–47; 19:1–6) similarly represent the communication of the Spirit and the gifts of the Spirit as the essential signs of Christianity. A careful study of the Acts proves that Luke has reproduced the specific peculiarities of the Pauline method of doctrine.[1]

[Analysis: 1) Luke lays stress on the universality of the Gospel; 2) the doctrine of forgiveness of sin; 3) the work of the Holy Spirit; 4) the Apostles' Creed clearly taught by Paul and in the Acts.]

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[1] It may be of interest to note that all the doctrines of the Apostles' Creed, which may be illustrated so fully from the writings of Paul, are also clearly taught in the Acts. We only add a few references to each prominent thought: I believe (Acts 16:31) in God the Father Almighty, Maker of heaven and earth (4:24; 17:24); and in Jesus Christ (3:20; 2:36), His only Son, our Lord (2:36; 9:17, 20); who was born of the Virgin Mary, suffered under Pontius Pilate (1:14; 2:23; 13:28); was crucified (2:23, 26; 4:10), dead and buried (2:24); he descended into Hades (2:31); the third day he rose again from the dead (2:31; 4:10), ascended into heaven (1:11; 2:34); and sitteth on the Right Hand of God the Father Almighty (2:33), from thence he shall come to judge the quick and the dead (1:11; 10:42). I believe in the Holy Ghost (2:4; 5:3,4); the holy Christian Church, the Communion of saints (2:39, 42, 47; 20:28); the forgiveness of sins (2:28); the resurrection of the body (4:2); and the life everlasting (5:20; 11:18; 13:46). (See my "Studies in the Book," vol. 1, pp. 70, 71).

SECTION VI.

The Epistle to the Hebrews.

CHAPTER XV.

THE OLD AND THE NEW COVENANT.[1]

§ 160. *The Imperfection of the Old Covenant.*[2]

The Epistle to the Hebrews presents the relation of Christianity to Judaism under the aspect of a New Covenant, which is to bring the promise given in the Old to fulfillment. The first covenant (Heb. 8:7, 13; 9:15) has given place to the covenant or testament recently made (12:24), which as to its nature is new (9:15), and as to its continuance is eternal (13:20). The object of this New Covenant, under which we inherit after the manner of a testament or will, is to bring to actual fulfillment the promise which the Old Testament was meant to fulfill, but could not. In the Gospel which presents the fulfillment of the promise, we have received the same glad tidings as the people of the Old Testament (4:2, 6); and the aim of the New Testament is the fulfillment of the Old, because it alone realizes the conditions thereto.

The fulfillment of the promise in the Old Testament depended on the fulfillment of the law. Every transgression of this law was a breach of the covenant, which released God from His obligation towards the people, and rendered the fulfillment of the covenant promise

[1] Compare *Lechler*, vol. 2, pp. 120–128.

[2] Compare *Weiss*, § 115.

impossible. As transgressions were constantly occurring (9:15), and the fathers continued not in the Old Covenant by the fulfilling of the law, God must promise a new Covenant, if He would yet fulfill the covenant promise (8:9; after Jer. 31:32).

On account of transgression, there was given indeed the atoning institution of sacrifice, by which the people were to be put into the position of perfection necessary for obtaining the fulfillment of the covenant promise. If now through the Old Testament priesthood perfection could have been really attained, there would naturally have been no need of a New Covenant with a new priesthood (7:11). But, as a matter of fact, the law brought nothing to perfection (7:19), and thus gave evidence of its weakness and unprofitableness (7:18). It set up priests who had infirmities themselves, and on that account required atonement (7:27, 28); it assigned the priesthood to mortal, and therefore to changing men (7:8, 23). These priests served, to be sure, in the Holy Place, but only in that made with hands (9:11, 24)—a mere copy of the true heavenly Holy Place (9:23, 24; 8:5). The sacrifices could not effect what they ought to have effected to make the worshiper perfect (9:9), as the need of their continual repetition shows (10:1);—the conscience was not purified from the consciousness of guilt by them (10:2, 3), because the blood of animals could not take away sin (10:4, 11; 9:12); they could only effect Levitical purification (9:13).

The atoning work of the Old Testament ritual, therefore, had only this one object in view: prefiguratively to set forth as a typical prophecy the perfect atonement of the New Covenant (10:1).

[Analysis: 1) The New Testament is the fulfillment of the Old; 2) in the Old Covenant the fulfillment of the promise depended on

the fulfillment of the law; 3) transgressions rendered the fulfillment of the promise impossible; 4) the office of the atoning sacrifices; 5) they served as a type of the perfect atonement of the New Covenant.]

§ 161. *The Promise of the New Covenant.*[1]

The Old Testament itself points to the transitory character of the law, and of the whole covenant resting on it, while it presents to view a new one with better promises. A new priesthood is already spoken of in the Old Testament (7:21, 28; Ps. 110:4), and in Ps. 40:6–8 the imperfect offerings of the law are set aside (Heb. 10:8, 9). What these better promises are, the prophecy of Jeremiah (31:31–34), quoted in 8:8,12, tells us. In three things especially the New Covenant shall differ—1) the law of God shall be written on the heart of the people (8:10); 2) the knowledge of God shall become general, including also the Gentiles (8:11); 3) there shall be complete and perfect forgiveness of sins (8:12). And all these things have come to pass, because now we have a *real atonement*, and not a typical one, through which we draw nigh to God (7:19).

The writer of the Epistle to the Hebrews believes in the identity of the revelation of God in the Old and New Covenants. In the Old Covenant God has often and in many ways[2] spoken to the fathers in the prophets, as His organs (1:1), as now in His Son; and if, according to 2:2–4, the despising of Christ is reckoned more culpable than the despising of Moses, this is made to depend on the richer gifts which are received from Christ. It is the same revelation, but in the Son, God

[1] Compare *Weiss*, § 116.

[2] The "divers portions" and "divers manners" of Heb. 1:1 does not have any reference to the *defect* of prophecy, but rather expresses the riches and fullness of Divine revelation.

has made the last and highest revelation, and it demands most stringently a hearing and a reception, because it offers to men the highest salvation.

In the view of the author of the Epistle, the period which prophecy has in view for the transitional duration of the Old Testament institution of atonement is past. The ordinances of the Divine service of the first covenant belong to the past (9:1); with the entrance of complete forgiveness of sins the offering for sin has ceased (10:18); and the thank-offering, which is well pleasing to God, is no longer that of the Old Testament (13:12, 15). The exhortation of the Epistle culminates in the demand to abandon fellowship with the worship of the Old Testament (13:13), and he presupposes that the Levitical worship has lost every claim upon his readers (13:9; 9:9, 10).

[Analysis: 1) The Old Testament itself bears witness to the transitory character of the law; 2) Jeremiah prophesies already of better promises; 3) there is an identity of revelation in the Old and New Testaments; 4) in the Son, God has made the last and highest revelation; 5) Christianity has now superseded the Levitical worship.]

§ 162. *The Realization of the New Covenant.*[1]

All the members of the Old Covenant people are called to the attainment of the promise (9:15); but those only who confess Jesus as the Apostle of God and the High Priest (3:1; 4:14) are really partakers of the heavenly calling. It follows then, of itself, that all that part of Israel remaining in unbelief are shut out from the fellowship of the family of God. The writer, who is seeking to deliver the Jewish Christians from the bonds of fellowship with their countrymen in matters of worship, takes it for granted that the Gentiles are

[1] Compare *Weiss*, § 117.

now partakers of salvation. By the grace of God Jesus tasted death for every man (2:9), and He became unto *all them that obey Him* the Author of eternal salvation (5:9).

But only believing Israel has a share in the New Covenant, as those Israelites who abide in unbelief fall under the righteous punishment of their apostasy. God has spoken to us in His Son "at the end of these days" (1:1)—*i. e.* the days of the pre-Messianic age; and at the end of the period belong thereto (9:26) is the perfect sacrifice offered which really takes away sin. The sacrificial death of Christ forms, therefore, the dividing point of the two ages; for with Him the Messianic age has come. Christians have already tasted its powers ("the powers of the age to come," 6:5); they have already received its blessings (9:11; 10:1).

The perfected salvation promised is, indeed, still future; but, as it is guaranteed by the introduction of the New Covenant, to the Christian consciousness it seems to be already present.

[ANALYSIS: 1) All the members of the Old Covenant are called; 2) but the greater part of Israel remains in unbelief; 3) the writer takes for granted that salvation is also for the Gentiles; 4) even for *all* that *obey* Him; 5) distinction between the pre-Messianic age and the Messianic age; 6) the final consummation still future.]

CHAPTER XVI.

THE HIGH PRIEST OF THE NEW COVENANT.

§ 163. *The Messiah as Son.*

Christ is the perfect, unique Mediator, not only of Divine revelation (1:1), but also of the reconciliation and the fulfillment of all the promises, because He is the *Son of God*, the first-begotten (1:6)—*i. e.* above all creatures infinitely exalted, even above the angels (1:4); for He is "the effulgence of the glory of God, and the very image of His substance" (1:3)—*i. e.* the absolute image of God, in whom His essence is fully expressed; in other words, He is the same nature with the Father. This harmonizes with the fact that the Son Himself is addressed as God (1:8), that all the angels worship Him (1:6), and that the very same Divine honor is paid to Him as it is customary throughout the Scriptures to ascribe to God the Father (13:21). In short, the Godhead of Christ is attested in this Epistle as clearly and unequivocally as possible. We cannot wonder that eternity and pre-existence are attributed to Him. The very expression "when he cometh into the world" (10:5), used of Christ's incarnation, implies His pre-existence; and eternity is still more clearly ascribed to Him when, as the type of Melchizedek, He is said to have "neither beginning of days nor end of life" (7:3). He, the eternal Son of God, is the Instrument not only of the creation of the world (1:2), but also of its preservation (1:3). To Him, by Divine appointment, belongs

the sovereignty of the world—the inheritance of all things (1:2).[1]

[ANALYSIS: 1) Christ is described as the Son of God; 2) of the same nature with the Father; 3) Christ is truly Divine; 4) because to Him are ascribed Divine Names; 5) Divine Attributes; 6) Divine Works; 7) and Divine Worship.]

§ 164. *The Messianic High Priest.*[2]

If Christianity is essentially a new covenant, it requires also a new Mediator (Heb. 9:15; 8:6; 12:24). Such is Christ, by whom God pre-eminently speaks to His people at the end of the pre-Messianic age (1:1), to announce to them the deliverance prepared in the New Covenant (2:3). This Mediator must also be the

[1] Compare *Lechler*, vol. 2, pp. 123, 124. In my "Studies in the Book," vol. 3, Study IX, on "The teaching of the Epistle to the Hebrews," I have fully developed all points bearing upon the Person and work of Christ. The writer of the Epistle regards Jesus Christ as the God-Man, truly *Divine* and truly *human*. That He is truly *Divine*, can be seen from the fact that he ascribes to Him:

1) *Divine Names.* He is the Son of God (1:2, 5, 8; 4:14; 5:5; 6:6; 7:3; 10:29), the first-born (1:6), the Lord (2:3; 7:14; 13:21), the Author of eternal salvation (2:10; 5:9), the Author and Perfecter of our faith (12:2), the Great Shepherd of the sheep (13:20).

2) *Divine Attributes.* He is the effulgence of the glory of God (1:3), the very image of the essence of God (1:3), has pre-existed from all eternity (1:2, 3), is righteous (1:8, 9), is heir of all things (1:2), sovereign of the world to come (2:5), glorious (1:3), omnipotent (1:3, 13), and unchangeable (1:12; 13:8).

3) *Divine Works.* Through the Son, God made the world (1:2, 10; 11:3), the Son upholds all things by the word of His power (1:3, 12), He rules over all (2:5–8), is the Author of the salvation of men (2:10; 5:9; 7:25); it is He who sanctifies (2:11; 9:13, 14; 13:12), who delivers us from the power of death (2:14, 15), who overcame the Devil (2:14, 15), and who obtained eternal redemption for us (9:12).

4) *Divine Worship.* For He is worshiped by the angels (1:6), and worshiped and adored by the saints (13:20, 21).

[2] Compare *Weiss*, § 119.

High Priest of the New Covenant. Jesus is not simply "the Apostle" or Messenger of God, but He is at the same time the High Priest of our confession (3:1; 4:14). According to 5:1, 2, it is essential and necessary that the High Priest be taken from among men, and be a partaker of human nature and human infirmity, that he may properly discharge the duties of His office and be a merciful and faithful High Priest (2:17). This was accomplished by the Son of God, whose very name characterizes Him as a Divine Being, exalted above the angels (1:5–14), because for a little while He was made lower than the angels, on account of the sufferings which He endured (2:9, 10), and took upon Himself the infirmities of our nature (2:10, 14).

Christ's humiliation does not consist so much in the fact that He became incarnate, for even now in His State of Exaltation He is still incarnate, the God-Man, having all authority; but it lies rather in the nature of the earthly human life which the Son of God assumed as the Son of Man—a humiliation which He assumed of His own free-will, with a view to His Messianic calling (2:10). In order that He might be a sympathizing High Priest, He was in all things made like unto His brethren (2:17), yet without sin (4:15); and this could only be if He was tempted (tried) in all points, because thus only could He have sympathy with their infirmities (4:15). This happened in His suffering (2:10, 18), for which He was so susceptible that, in the days of His flesh, He offered up prayers and supplications with strong crying and tears (5:7).

The High Priest of the New Covenant, in contradistinction to that of the Old, was a Perfect Priest. He needed not for Himself to offer for sins (5:2, 3). Christ was tried, but without sin (4:15)—which means not only

that He conquered every trial and temptation, but also that no sinful impulses of His own moved Him. On His entrance into the world He declared it to be the fundamental principle of His life to do the will of God (10:7, 9; after Ps. 40:8, 9); and though He was the Son, yet He learned obedience, according to His human nature by the things which He suffered (5:8), while He patiently bore the even harder trials which the sin of the world imposed on Him (5:7, 9). He was faithful to His calling (2:17; 3:2), and trusted in God (2:13); for, as the Leader of the company of believers, as the Captain and Perfecter of our faith, He has carried faith to perfection in His life, while He endured the shame of the Cross, bearing His reproach (6:6; 13:12, 13), in view of the joy that was set before Him (12:2, 3).

In Heb. 5:1–10, the writer of the Epistle explains the office of the High Priesthood. Christ fulfilled the two great requisites for the office. He was not only able to sympathize with men, but He was also appointed of God. And then the author begins to unfold the way of human sorrow, of godly fear, of suffering, and of submission to the Divine will, by which Christ, according to His human nature, attained His exaltation, and how that now He sits enthroned in Heaven as High Priest forever, after the order of Melchizedek.

In Heb. 7:1–10, we have a discussion of the glory of this priesthood of Melchizedek (*vers.* 1–3), and of its superiority to the Levitical priesthood (*vers.* 4–10). The actual historical Melchizedek lived and died, but there is no record of the beginning or end of his priesthood, as in the case of the Levitical priesthood;—for the priesthood of Melchizedek is continuous, unbroken by transmission or inheritance. Birth had nothing to do with his priesthood; death is not alluded to as depriving him

of it; he passes it to no one else;—the Melchizedek of the Scripture narrative does nothing but live.

Now Jesus is the true High Priest after the order of Melchizedek—not of the race of Aaron (7:11–14); not by carnal descent of any kind, but through the absolute dignity of His own Person (7:15–19), appointed with a Divine oath (7:20–22), with an unchangeable priesthood, ever living to make intercession for us (7:23–25). Christ then being the true High Priest, He is superior to the Aaronic priests not only in the nature of His Priesthood, but also in the nature of His ministration (7:26–28). The superiority of the administration of the High Priesthood of Christ is manifest from the Divine and heavenly sphere in which both His high priestly and kingly offices are now discharged (8:1–6), as well as from the superiority of the New Covenant under which He acts (8:7–13), as by the eternal validity of the New Covenant (9:1–12).

[ANALYSIS: 1) Christ is the true High Priest; 2) His state of humiliation; 3) the Perfect High Priest; 4) He fulfilled the two great requisites for the office; 5) the argument of Heb. 5:1–10; 6) of Heb. 7:1–10 7) of Heb. 7:11–28; 8) of Heb. 8:1–13; 9) of Heb. 9:1–12:]

§ 165. *The High Priest in the Most Holy Place.*[2]

What specifically distinguished the high priest of the Old Covenant from the other Levitical priests, was that he alone went once a year into the Holy of Holies, in order to effect the purification of the people (9:3, 6, 7, 25). As Jesus has become our real High Priest, He too has gone within the veil (6:19, 20); has, through His own blood, entered in once for all into the Holy Place, having obtained eternal redemption (9:12). But the Most

[1] Compare my "Studies in the Book," vol. 3, pp. 64–69.

[2] Compare *Weiss*, § 120.

Holy Place of the Tabernacle was but a copy of God's heavenly dwelling, which He had shown to Moses on the Mount (8:5 ; 9:23). Our High Priest has not entered a holy place made with hands, but into Heaven itself, now to appear before the face of God for us (9:24), where He is now a great Priest over the house of God (10:21).

By His entrance into Heaven, the Mediator of the New Covenant has become a dweller in the Heavenly City of God, in which is the Most Holy Place (12:22, 24). There dwell with Him the innumerable hosts of angels, and all the souls of believers awaiting their resurrection from the dead (12:22, 23).

As the Heavenly Holiest is at the same time the Throne-room of God, where He as the Universal Ruler has His seat (4:16), the entrance of Christ into it is at the same time His elevation to the Throne of God (8:1 ; 12:2), and He now rules with royal, Almighty power over the Heavenly dwelling of God (10:21).

[Analysis : 1) The duties of the High Priest ; 2) Christ as our High Priest has entered within the veil ; 3) this Most Holy Place is Heaven itself ; 4) where, as our High Priest, He also rules as King.]

§ 166. *Lechler's Presentation.*[1]

We may summarize the whole teaching of the Epistle to the Hebrews on the High Priesthood of Jesus as follows :

The Mediator of the New Covenant is Jesus Christ as the *High Priest* without a parallel (4:14 ; 10:21). He is this in two respects—1) by virtue of His mild and merciful disposition towards sinners, His brethren, for whom He intercedes before God (2:17 ; 4:15, 16); and

[1] Compare his *Apostolic and Post-Apostolic Times*, vol. 2, pp. 127–129.

2) by virtue of His relation to God, who called and appointed Him (5:5, 10).

Jesus Christ is the true and absolutely Perfect High Priest:

1) Because He is sinlessly holy, so that He had not, like a Levitical high priest, to present an offering first for His own sin (7:27).

2) Because He no longer performs His office on earth, but in Heaven, in the invisible sanctuary not made with hands, of which the Mosaic Tabernacle is a mere shadow (8:2–4; 9:24).

3) Because He did not offer a sacrifice of animals, but Himself as a sinless offering, and entered into the sanctuary through His own blood (9:12; 10:10).

4) By His redeeming death He established the New Covenant, and effected the forgiveness of sins and an everlasting, all-sufficient redemption for all who believe on Him (5:9), since He entered for us into the Presence of God once for all (9:12, 23, 24; 10:12, 14).

5) The heavenly, high-priestly ministration of Christ (8:2, 6) has an infinite superiority over the priestly performances of a Levitical kind, because it takes place in the true sanctuary, the Holy of Holies in Heaven, and Christ presents Himself to God for us (9:24). The Exalted Mediator exercises an everlasting, uninterrupted activity on our behalf by His intercession (7:25), and by His love applying to us full salvation.

[ANALYSIS: 1) Christ is the Great High Priest; 2) in two respects; 3) the absolutely Perfect High Priest.]

CHAPTER XVII.

THE SACRIFICE OF THE NEW COVENANT.

§ 167. *The Sacrificial Death of Christ.*[1]

The specific duty of the priesthood is the offering of sacrifice (5:1 ; 8:3). As the sacrifices of the Old Covenant were imperfect, the New Covenant required better sacrifices (9:23). The Messiah had already announced, in Ps. 40:7–9, that He would come not to offer the ordinary sacrifices, which are not well-pleasing to God, but to do God's will (Heb. 10:5–7), and He has therefore taken away the imperfect animal sacrifices (10:4) of the Old Testament law (10:8, 9). According to the meaning which the author gives to the passage from the Psalm, God has prepared for the Messiah a body (10:5), in order that He may offer it in sacrifice. This offering of Himself by the Messiah is hence the sacrifice which is really well-pleasing to God; and the highest demand of the Levitical sacrifice, blamelessness (9:14), was not wanting to it, because He presented Himself as the sinless One. If in Heb. 9:14, it is said that Christ offered Himself "through the eternal Spirit" without blemish to God, it is evidently meant that Jesus through the medium of His own eternal Spirit—*i. e.* through His Divine inward being as the God-Man, through His Divine eternal personality—of His own accord offered His life to God in sacrifice. This inward being of Christ is called here *eternal Spirit*, because absolute, Divine, and purely self-determined. This act of self-sacrifice *through this eternal Spirit* is an ethical one of

[1] Compare *Weiss*, § 121.

absolute validity and worth. Being a fully conscious and absolutely free act of obedience and love, made in the energy of His eternal Spirit, it is productive of a real atonement before God. It is the self-surrender of a pure and sinless, and, at the same time, infinite and ever-enduring life, and a work of infinite intensity and saving power commensurate to the need, not of individuals only, but of all mankind.[1]

But this perfect sacrifice, according to its nature, is offered once for all, because it renders any repetition of it unnecessary and impossible (10:18). But Christ, by His offering once for all, or by the offering of His body on the Cross (10:10, 14), by which He made sacrifice for sin (Heb. 10:12), has attained that purpose which the Old Testament sacrifices could not attain (9:9; 10:1); and there is hence no more need forever to repeat this self-offering, as the high priests of the Old Covenant offered theirs (7:27). It cannot be also on this account, since each man dies but once (9:27), and therefore the offering presented by His death (9:26) can never be repeated (9:28). It is clear, moreover, from the connection of 10:14 with 10:10, 12, as from 9:26–28, that the single act of self-offering was conclusively perfected by His death on the Cross (7:27).

The death of Christ more especially corresponds to the sacrifice on the great Day of Atonement, the blood of which the high priest carried into the Most Holy Place. As this sacrifice, accordingly to Lev. 16:15, had to be killed by the high priest himself, so the Perfect High Priest had freely to offer Himself on the Cross and as the high priest, once a year, entered the Holy of Holies, "not without blood" (9:7), so Christ "through His own blood entered in once for all into the Holy

[1] Compare *Delitzsch*, on Heb. 9:14.

Place, having obtained eternal redemption" (9:12). But this Holy Place into which Christ entered is one not "made with hands, like in pattern to the true, but Heaven itself" (9:24).

As in the Old Covenant the atoning point of the sacrificial act lay in the outpouring of the blood, and the presentation of the blood on the altar and in the Most Holy Place, so the presentation of the blood of Christ in Heaven makes valid before God for our comfort the salvation obtained by the shedding of His blood on the Cross (9:12, 16; 12:2). The author of the Epistle to the Hebrews shows very fully how that Christ in His death was the true antitype of the ritual of the great Day of Atonement. He lays stress, even, on the fact that as the bodies of the animals whose blood the high priest brought into the Most Holy Place were burned without the camp, even so Christ suffered without the gate (13:11, 12).

The only sacrifice in the Old Covenant which really could not be repeated (9:19, 20; *cf.* Ex. 24:6–8) was the one offered at the institution of that covenant. If now Christianity is set forth as a New Covenant, which is to be grounded on the setting up of a perfect atoning sacrifice, nothing is easier to see in the perfect sacrifice on which it is based the covenant sacrifice of the New Covenant. Wherefore, because Christ with the blood of a perfect atoning sacrifice has entered once for all into the Holy Place (9:12), He is the Mediator of a New Covenant (9:15); and in 9:19–25, the author expressly makes the blood with which Christ entered into Heaven parallel with the blood of the Old Testament sacrifice.

[ANALYSIS: 1) The sacrifices of the Old Testament were imperfect · 2) the perfect sacrifice of Christ; 3) the meaning of Heb.

9:14 ; 4) Christ's offering once for all ; 5) it cannot be repeated ; 6) the ritual of the Day of Atonement a type ; 7) Christ's death the covenant sacrifice of the New Testament.]

§ 168. *The Necessity of the Sacrificial Death of Christ.*[1]

The death of Christ was necessary for the setting up of the New Covenant, whether one look upon it as a will of Christ's (9:15–17), which came into force only by the death of Him that made it, or as a relation of fellowship with God, which was hindered by the guilt of the covenant people (9:23). When the writer designates the blood of Christ as "the blood of the covenant" (10:29), evidently thinking of the words of Christ at the institution of the Lord's Supper, he looks at the covenant established by Christ as a will, by which Christians are become possessors of the covenant promise. Now, as a will comes in force only after the death of the testator (9:16, 17), so the death of Jesus was necessary in order that Christians may really take possession of the promise bequeathed to them by the New Covenant.

If the blood of animal sacrifices could not remove sin (10:4, 11), then that arose not from the impossibility of an atonement really removing sin by means of sacrificial blood, but only from the imperfection of the Old Testament means of atonement, which was only shadowy and typically prophetic. Through the offering of Christ there is effected an actual putting away of sin (9:26). Sin has lost the right and power to stain believers with guilt, and thus to separate them from God, because it is atoned for.

The believer by this atonement has been delivered from the guilt of sin in that Christ by His death has

[1] Compare *Weiss*, § 122.

representatively borne the punishment of his guilt (9:15). In 9:28 we have a statement of the Divine purpose to which Christ's death on the Cross was made subservient. "He was offered to bear the sins of many." The reference in the sacred writer's mind is to Isa. 53:12. He died in order to take upon Himself—*i. e.* to make atonement for, and bear the penalty of, the sins of many. The writer here refers to the vicarious endurance of punishment for the sins of others.

[ANALYSIS: 1) The death of Christ was necessary; 2) a testament is of force only after the death of the testator; 3) the sacrifices of the Old Testament were but types; 4) the efficacy of Christ's death; 5) He bore the punishment of our sins.]

§ 169. *The Effects of the Sacrificial Death of Christ.*[1]

As the Old Testament covenant people were sprinkled with the cleansing blood of the covenant sacrifice (9:19, *cf.* Ex. 24:8), so are believers sprinkled with the blood of Christ (9:22, 23; 10:29); but here also this sprinkling is more exactly referred to the heart, and the deliverance produced thereby is from an evil conscience (10:22), for the blood of sprinkling proclaims the perfected atonement (12:24). By this sprinkling the hearts of believers are purified from the stains of guilt, and their consciences delivered from the consciousness of guilt. This is clear from 9:22 and 10:22. The thought can here be only of a deliverance from sin—a cleansing from the stains of sin, not a cleansing and expelling of its unholy power.

That the idea of *sanctifying* stands in very close connection with that of cleansing is seen from Heb. 9:13, 14. What cleansing is to the subjective consciousness of the man, that sanctification is for his objective rela-

[1] Compare *Weiss*, § 123.

tion to God. Because believers have once for all been consecrated by the sacrifice of the body of Christ (10:10; 12:12), or by the cleansing blood of the covenant (10:29), they are called saints, holy brethren (3:1; 6:10; 13:24). And the Christian, after he has once for all been put in the position of one cleansed from sin—a position which fits him to be of the family of God—has now laid on him the task of keeping himself in this position by avoiding fresh defilement from sin; for we are to follow "the sanctification without which no man shall see the Lord" (12:14).

If those who have been sanctified by the sacrificial death of Christ have been forever perfected by one offering (10:14), it is clear that by the *perfection* of the Christian here referred to, cannot be understood moral perfection as we speak of the moral perfection or sinlessness of Christ. The idea here expressed by the writer of the Epistle to the Hebrews closely corresponds with the Pauline idea of *justification*, with this characteristic difference: that the latter refers to the putting into a state or relation to God required by the law, while the perfection here spoken of refers to the putting into the state or relation which was aimed at by the whole atoning agency of the Old Covenant, but never reached (9:9; 10:1; 7:11, 19)—the state of perfection necessary for perfect covenant relationship. As, therefore, with Paul, *justification* is essentially identical with the not-reckoning or the forgiveness of sins, so, according to the connection of 10:14 with 10:11, 18, *perfection* is identical with the taking away or the remission of sins.

By the appropriation of the salvation and perfection wrought by Christ (10:14, 18), believers are put in the position of being well-pleasing to God, in which alone

they can draw near to Him; and this drawing near to God (11:6) is the condition of all true worship of God. By means of the Perfect High Priest only can we draw near to God (7:25); through Him alone can we offer sacrifices well-pleasing to God (13:15, 16); only in consequence of the cleansing perfected by Him can we worship the living God (9:14) in the way well-pleasing to Him (12:28). On the ground of the blood of His atoning sacrifice (10:19, 20) have we confidence to enter into the Holy Place. Christ Himself has gone as our High Priest into the Holiest of the heavenly dwelling of God to make his atoning sacrifice effectual by His blood, and thus to become the forerunner, who has not only opened the way thither, but has first trod it (6:20), and has thereby consecrated it for us (10:20). Christians may now be encouraged (4:14; 10:21) to approach with boldness the throne of grace (4:16), which is in the Holy Place (10:19, 22). The author can even designate Christians as those who have already come to the Heavenly City of God (12:22), where the Judge as their covenant God dwells (12:23), with the Mediator of the New Covenant, whose blood testifies to the perfected atonement (12:24).

[ANALYSIS: 1) Believers are sprinkled with the blood of Christ; 2) what this signifies; 3) its relation to sanctification; 4) the *perfection* of which the writer of the Epistle speaks; 5) the effects of the sacrificial death of Christ.]

CHAPTER XVIII.

THE BLESSINGS AND DUTIES OF THE NEW COVENANT.

§ 170. *The New Testament Covenant People.*[1]

If by the sacrifice of Christ the people of the Old Covenant are put in the position of being well-pleasing to God, then only now can that be realized which was intended from the first in the covenant relation, but which could be perfectly realized only in the New Covenant in conformity with the promise (Heb. 8:8–12; Jer. 31:33). He has become their God, and they are His people (8:10). The Israel of the New Covenant are the true family of God (3:6); for those only really belong to God who, having been perfected by purification and consecration (10:14), now draw near to Him in fullness of faith (10:22), and obey the Author of eternal salvation (5:9). The people of the New Covenant, whether Jew or Gentile (5:9), may come to the throne of God, as to the throne of grace (4:16), with assured confidence, there to receive mercy and to find grace. Every one who falls away from Christ turns away from this grace of God (12:15). It is grace which establishes the heart (13:9), and which gives the Spirit (10:29).

As Christ appears among the heavenly Sons of God as the first-born (1:6), so the Christian Church is called "the Church of the first-born" (12:23); and the words added, "who are enrolled in heaven," show unequivocally that to those who are already enrolled as citizens in the Heavenly City of God, though they yet wander

[1] Compare *Weiss*, § 124.

on the earth, the final consummation is therewith secured in virtue of this right of the first-born.

Among the six subjects of elementary instruction, mentioned in Heb. 6:1, 2, is reckoned instruction with reference to "washings and of laying on of hands." The Christian catechumen coming out of Judaism had to be instructed how New Testament baptism in the name of Jesus, or the Triune God, is distinguished by its sacramental, inwardly transforming, and mysterious character from the "divers washings" of the law (9:10), as well as from the preparatory baptism of John, which paved the way for the coming kingdom.

In the "laying on of hands," the writer refers (at least primarily and principally) to the imposition of hands which in the Apostolic age was connected with baptism, and which followed it either immediately, as at Acts 19:5, 6, or at a later period (Acts 8:15–17). The writer evidently draws a distinction between Christian baptism and the imposition of hands. Baptism brings the man as a person into the state of grace, and the imposition of hands qualifies him for bearing witness; the former translates him out of the world into the fellowship of Christ; the latter, by means of the marvelous gifts which were so richly poured out in the Early Christian Church, enables him to serve Christ in the world; the former ministers to him the Divine *Grace*, the latter the manifold Divine *charismata*, or spiritual gifts.[1]

If now, in accordance with the promise of the New Covenant (Jer. 31:33), the law is written on the heart (Heb. 8:10; 10:16), this implies that believers have received a new mind, and are drawn and led on by God to holiness and righteousness (12:14; 13:4, 5). In this God Himself helps, while He establishes the heart

[1] Compare *Delitzsch*, on Hebrews, 6:1.

by His grace (13:9), and accompanies the believer in every way (13:25); but, in particular, while by His Fatherly chastisements in times of trial He draws His true children to an ever fuller participation in His holiness (12:5–10), and so works in them the peace-bringing fruits of righteousness, which are well-pleasing to God (12:11). So that God Himself makes the Christians ready for every good work, to do His will, while He works in them what is well-pleasing to Him through Christ (13:21).

To the blessings already given to believers belongs also enlightenment by the Word of God—a knowledge of God which shall be alike and common to all (8:11). The writer is evidently thinking of the perfect revelation of God made in the Son (1:1), and which ought to have already fitted even the readers of this Epistle to be able to be teachers (5:12). They had already obtained the knowledge of the truth (10:26), and were therefore enlightened (6:4; 10:32). But there are different stages in the revelation of the New Testament Word of God, as there are in the knowledge wrought by it. The enlightenment brought by the Word is to be ever advancing and to be ever becoming more perfect (6:1, 2).

[ANALYSIS: 1) The blessings of the New Covenant; 2) the Christian Church is called "the Church of the first-born;" 3) the teaching of "baptisms;" 4) and "of laying on of hands;" 5) the "new mind" of the believer; 6) growth in knowledge necessary.]

§ 171. *Life in the New Covenant.*[1]

A two-fold condition is required for entrance among the people of God: 1) A *change of mind—i. e.* a turning away from dead works (6:1), which is a work of God's

[1] Compare *Lechler*, vol 2, pp. 129–132.

grace, transforming and renewing the inmost mind of man (6:6). Next to repentance and change of mind, 2) *faith* is a condition of entrance into the New Covenant (6:1). The axiom that it is impossible to please God without faith is clearly laid down in 11:6 and 10: 38. This already implies that faith is not mere thought and knowledge, but a moral turning and attitude of the mind, full of confidence and joyful trust (11:1). It is steadfast confidence regarding the things that are hoped for—an evidence, an assurance, of things not seen; therefore, a matter of the heart. Unbelief, on the contrary, is a thing of the mind and will; disobedience towards God's Holy will—mistrust, infidelity to God—on the other hand, proceeds from an evil heart (4:6; 3:12).

If the preaching of the Gospel finds a willing hearing (2:1), with change of mind and faith (6:1), there is, after baptism has taken place (6:2), a full entrance into all the blessings embraced in the life of the New Covenant. Having tasted the good Word of God, and having become enlightened and made partakers of the Holy Ghost, having tasted of the heavenly gift of reconciliation with God (6:4, 5), believers receive the eternal, unchangeable kingdom of God, which cannot be shaken (12:28). It is the certainty of reconciliation through faith which assures the heart of God's favor (11:6), and of a righteousness through faith (11:4).

The author loves to describe the life in the New Covenant as a joyful approach to God (4:16; 7:25; 10:1), as a continual service of the living God (9:14; 12:28), with priestly offering up of sacrifice in word and deed—*i. e.* in thanksgiving and praise to God; in joyful confession (13:15), as well as in pious beneficence (13:16; 10:24). The *duties* of believers are thus indicated, the most essential of which are constancy of faith, stead-

fast trust in God and His promises, enduring strength of spirit—even under trials, reproaches, and persecutions (6:11; 10:36).

The practical aim of the Epistle is to strengthen the minds of the readers, to fortify them against indolence and moral deadness, and to preserve them from apostasy and covenant-breaking, which lead to fearful judgment. Instead of relapse and apostasy, believers are rather to strive after moral growth, to change their state of childish minority for the maturity and perfection of manhood (5:11–14), to lay aside the first principles of Christian knowledge, and to rise to a fuller and more independent understanding and discernment; to attain to the full assurance and strength of hope (6:11), and in the power of Christ to strive after holiness (12:10; 13:20, 21).

[ANALYLIS: 1) Repentance and faith the conditions of entrance into the Kingdom of God; 2) the blessings of the New Covenant; 3) description of the life in the New Covenant; 4) the duties of believers; 5) the practical aim of the Epistle.]

§ 172. *The Fulfillment of the Covenant Promise.*[1]

While the patriarchs (11:13), and all believers of the Old Covenant (11:39), did not really receive the promise, as they had first to be perfected by the one sacrifice of Christ (11:40), the members of the New Covenant have this advantage over them, that they are fitted and destined to receive directly the perfect salvation promised. Believers have now the perfect realization of the Divine promises, and can even now be designated as "heirs of the promises" (6:12, 17). They are heirs of salvation—that perfect blessedness which we can only attain through the mediation of Christ, the Author and

[1] Compare *Weiss*, § 126.

Perfecter of our faith (12:2). This ultimate aim of salvation the author represents, in colors drawn from the Old Covenant (Ps. 95:11), as the blessed rest of the people of God (3:7–11; 4:1, 9)—in the heavenly home, the Jerusalem above, the City which is to come (12:22; 13:14).[1]

[ANALYSIS: 1) Believers are now heirs of salvation; 2) the final consummation, however, still future.]

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[1] Compare § 118, on *The Final Consummation.*

PART IV.

THE TEACHING OF JOHN.

PART IV.

THE TEACHING OF JOHN.

INTRODUCTION.

§ 173. *The Apostle John.*

To the Apostle John, the brother of James, the son of Zebedee, belongs the memorable distinction of being the disciple whom Jesus loved, and to whom He committed the care of His mother (John 19:26, 27). The passionate love of John for his Saviour seems to have found satisfaction in exclusive devotion to Him, and he grew ever more and more into the likeness of Him whom he so truly loved. Of the first thirty and the last fifty years of his life we have scarcely any trace. Only one portion of his life, the fifteen years following his call to the discipleship, stands out before us in the clearness of broad daylight. We have no record of any independent missionary work on his part. He was still in Jerusalem about 50 A. D., and took part in the settlement of the controversy between the Jewish and Gentile Christians (Acts 15:6); and his position and reputation was such that in this connection Paul speaks of him, in co-ordination with James and Peter, as one of the pillars of the Church (Gal. 2:9). His special work during the next twenty years of his life may have been that of teaching and organizing the Churches of Judea, and in the fulfillment of this charge his life may have been one of loving and reverent thought rather than one of conspicuous activity. Early tradition, however, unani-

mously points to Asia Minor, and to Ephesus in particular, as the scene of the later activity of John. The time of his removal from Jerusalem to Ephesus is uncertain, but it must have been after the death of Paul. It is generally agreed that he was banished to Patmos during his stay at Ephesus, but the time of his exile is also uncertain. It is also allowed on all hands that John was released from exile, that he returned to Ephesus, and that he lived to an extreme old age.

[ANALYSIS: 1) The disciple whom Jesus loved; 2) we have no record of his missionary work; 3) Ephesus the scene of his later activity.]

§ 174. *Sources of Johannean Theology.*[1]

For the presentation of the doctrinal system of the Apostle John, we have at our command two different sources—1) the Fourth Gospel and the three Epistles of John; and 2) the Apocalypse. It does not belong to our province to establish the genuineness of the Apocalypse, or of the Gospel and the three Epistles—for this proof belongs to Biblical Introduction. The history of this discussion, however, is very interesting, and teaches a good lesson to modern critics. Thirty years ago De Wette very tersely expressed the general result of the higher criticism of his day when he said: "In New Testament criticism nothing is so firmly established as that the Apostle John, if he be the author of the Gospel and the Epistles, did not write the Apocalypse; or, if the latter be his work, that he cannot be the author of the other writings." The school of Schleiermacher ascribed the Gospel and the Epistles to the Apostle John, but denied his authorship of the Apocalypse, and this view prevailed generally thirty years ago. Then

[1] Compare *Weiss*, § 140.

the opposite view gained the ascendency, that of the Tübingen school, that the Apocalypse was a genuine Johannean production, but that John was not the author of the Gospel and the Epistles. For ourselves, we abide firmly by the unity of authorship, and recognize both the Apocalypse and the Gospel as well as the Epistles as apostolic and Johannnean.

Even apart from the question of the time of composition, scientific thoroughness requires that the doctrinal contents of the Apocalypse should be examined and developed separately from those of the Gospel and the Epistles. For our purpose, it is not necessary to discuss the date of the composition of the Apocalypse, although the majority of modern critical historians and commentators, diverse as may be their views on other points, agree in this, that the Apocalypse, no matter by whom written, was composed between the death of Nero (June 9, 68 A. D.) and the destruction of Jerusalem (August 10, 70 A. D.)[1] But this question has not been finally settled, because the internal evidence, upon which the main stress is laid in proof of an early date, is not sufficiently convincing to overcome the clear and weighty testimony of the Early Church that John wrote the Apocalypse, in his old age, at the end of Domitian's reign (95 or 96 A.D.),[2] at about the same time that he wrote the Gospel and the Epistles.

[ANALYSIS: 1) The writings of John; 2) the question of the genuineness of the Gospel and of the Apocalypse settled by Biblical Introduction; 3) the date of the several writings.]

[1] So Neander, Gieseler, Lücke, Bleek, Ewald, De Wette, Reuss, Düsterdieck, Renan, Weiss, Auberlen, Stier, Gebhardt, Davidson, Cowles, Bishop Lightfoot, Stanley, Schaff, Westcott.

[2] So also the great majority of older commentators, and among moderns, Ellicott, Alford, Hengstenberg, Ebrard, Lange, Hofmann, Godet, Lee, Van Oosterzee, and others.

§ 175. *The Character of Johannean Theology.*[1]

As one of the disciples who had been constantly in fellowship with Jesus from His very first appearance; as one of the three confidential disciples (Mark 5:37; 9:2; 13:3; 14:33); as he whom Jesus had counted worthy of a special love (John 13:23; 20:2, 21:20), John must have felt himself drawn by the Person of Jesus, even more directly and more powerfully than the other disciples, and must have been influenced by it in his entire spiritual life. How this came about depended on his spiritual individuality. As he appears in his Epistles, he was eminently intuitional and contemplative. His whole spiritual work is a contemplative sinking of himself in a small circle of great truths, which unveil ever new sides to him, and disclose ever new depths in them. If we think of this contemplative nature brought face to face with Jesus, then it could not be any one thing Jesus taught, but His own Person itself, which seized his spiritual life, and concentrated on itself his undivided regard. To sink himself ever deeper into its whole height and significance; to seek and find in it on all sides the highest salvation; to become ever more sure and more joyful in the ever-more complete surrender to this possession, must have been the goal of all his spiritual struggles and life. Thus the whole view of the Person of Jesus, so full of life, and the saving significance of it, grew on him, and became the animating and blessful center of his whole spiritual life. This complete view of the Person of Christ and its saving significance, forms, therefore, the starting-point of his whole doctrinal view. Therein rests the peculiar character of John's theology. It is a knowing immediately, a living looking on the highest revelation of God, given

[1] Compare *Weiss*, § 141.

in and with the Person of Christ—an ever-sinking of himself in fathomless depths of that Revelation which had been manifested in Christ.

A fruit of this contemplation, as it corresponded to the spiritual individuality of the Apostle, we find in the great comprehensive first principles which are peculiar to the Johannean theology. They are not abstract ideas got from reflection, but forms of intuitive perception, in which the highest things, about which his spiritual life was occupied, ever afresh presented themselves to his mind. He sees throughout the comprehensive contrasts of God and the Devil, of light and darkness, of truth and falsehood, of love and hatred, of sin and holiness, which trace all phenomena back to their deepest reason, their ultimate principle. And therefore he announces so generally what is the norm in the deepest nature of things, untroubled by the thought how many exceptions and deviations may occur in practical experience. He often takes no apparent notice of the different stages of development, because in each ease he looks mainly at the essence. Truth is truth, whether it be the imperfect Old Testament truth or the perfected and eternal truth of the New Testament. Faith is faith, knowledge is knowledge, from its germinal beginnings to its fullest completeness. Life is eternal life, even in this world. This tendency may be called the idealism of John's view of doctrine.

On this stand-point there can be no contrast between the theoretical and the practical, between knowing and doing, between faith and life. John does not know of this contrast, and he will not acknowledge it; for him there is but a knowledge of the full revelation of God in Christ, which brings about as its result the doing of what is good. The knowledge of God and Christ is a

being in God and Christ, and a being of God and Christ in us. This is the Johannean mysticism, which does not consist in a soaring in indefinite and confused views and feelings, but in an effort to get at the one central point of the spiritual life, in which everything that is to have real value is traced back to the deepest foundation of the being to the personal life itself—which, moreover, finds as the religious element its deepest satisfaction in the direct relation of person to person. This mysticism is begotten of the innermost need of the emotional life, is comprehended in feeling and self-surrender, in finding in love the foundation and the object and the goal of all living and life-giving knowledge. Thus John, with all in whom love to God has been quickened, has found in Christ the full revelation of the love of God; and in this sense he may be called the Apostle of Love.

[ANALYSIS: 1) John's relation to Christ; 2) the contemplative Apostle; 3) the Person of Christ the center of his doctrinal views; 4) he meditates upon the deep contrasts in life, and their ultimate principles; 5) to him there is no contrast between theory and practice; 6) the mysticism of John; 7) the Apostle of Love.]

§ 176. *Previous Works on John.*

Neander[1] gives us a full discussion—1) of the Apostle John and his ministry as the closing point of the Apostolic Age; and 2) of the Doctrine of John. He makes John's central-point of doctrine to consist in the thought of "Divine Life in Communion with Christ," and in successive paragraphs discusses the original estrangement of man from God, the susceptibility of redemption, the Person and Work of Christ, the import of the

[1] In his *History of the Planting and Training of the Christian Church.* Edited by Robinson. New York: 1864. See pp. 354–379, 508–531.

sufferings of Christ, faith as the principle of a new life, progressive sanctification of believers, harmony of John's doctrine with Paul's, the resurrection and judgment, the Second Coming of Christ, the idea of the Church, and the Sacraments. He gives us many deep glimpses into the peculiarity of the Johannean theology, but still there is much that must be criticised.

Schmid[1] has pursued the right method, in that he maintains that we can develop a Johannean system of doctrine as distinguished from the teaching of Jesus as recorded by John. He rightly holds that the history and the discourses of Jesus belong to the Messianic period, and must be presented under the teaching of Jesus. According to Schmid, John takes Christ as his groundwork and however much he may set forth His death he dwells upon His Person more clearly than upon His works. The distinctive character of John's system is constituted by his assuming a *theological* and *Christological*, and not an *anthropological* standpoint, as Paul. He therefore discusses John's teachings under the following heads: 1) God in Christ; 2) the Word, the Only-begotten Son; 3) the Father and the Holy Spirit; 4) the world and mankind in their original relation to God; 5) the world in its alienation from God; 6) the fellowship of the world with God through Christ; 7) fellowship with Christ, and through Him with the Father; 8) the effect of this fellowship on believers; 9) consummation of the fellowship with Christ, both for individuals and the Church.

Van Oosterzee,[2] in general, follows Schmid. He maintains that the doctrinal teaching of John can be recog-

[1] In his *Biblical Theology of the New Testament*, §§ 90–100. English edition, pp. 519–548.

[2] In his *Theology of the New Testament*, pp. 372–437. London, 1871.

nized from the Apostle's own utterances, preserved partly in the Gospels and Epistles, and partly in the Apocalypse. In the contemplation of the Gospel as a source of knowledge for the Johannean doctrine, we must by no means take into account the utterances of the Johannean Christ, but exclusively those in which the Evangelist himself appears as witness or defender.[1]

Van Oosterzee then discusses the teaching of the Gospel and the Epistles under the three general headings: 1) The world out of Christ; 2) the appearance of Christ on earth—the Incarnation; 3) life in Christ. This is followed by a brief presentation of the teaching of the Apocalypse.

Lechler[2] gives us a very satisfactory presentation. He first develops the teaching of the *Apocalypse*, and then passes to the *Gospel* and *Epistles* of John. But he does not confine the sources of John's doctrine to the Epistles and to those parts of the Gospel in which John himself speaks, but uses also the discourses of Jesus as a means to discover the Apostle's doctrine. According to Lechler,[3] John's fundamental view is this: "Jesus the Christ and Son of God, in whom is life."

In addition to these, we must make special mention of the presentation of the Johannean theology as given

[1] John 1:1–18; 2:21, 22; 6:64–71; 7:39; 11:51, 52; 12:14–16, 33, 36–43; 13:1–3; 19:28, 35–37; 20:30, 31; 21:23.

[2] In his *Apostolic and Post-Apostolic Times*, vol. 2, pp. 163–213. Edinburgh, 1886.

[3] Analysis of Lechler's Presentation:

I. The Doctrine of Jesus Christ, the Son of God.
   A. God; B. The world and the Prince of this world.
II. Jesus Christ the Son of God, in whom is Life.
   A. Jesus Christ the Only-begotten Son of God.
      1) His Person; 2) His work.
   B. Fellowship with the Father and the Son. 1) Its origin; 2) its condition and development; 3) its completion.

by Messner,[1] Gebhart,[2] and Bernhard Weiss.[3] The latter also gives us a very complete discussion of the theology of John in his "Biblical Theology of the New Testament," but, in his peculiar way,[4] includes the speeches of Christ, as recorded by John, as sources for the Johnnean theology.

[ANALYSIS: 1) The presentation by Neander; 2) by Schmid; 3) by Van Oosterzee; 4) by Lechler; 5) by Bernhard Weiss.]

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[1] In his *Lehre der Apostel.* Leipsic, 1856.

[2] In his *Doctrine of the Apocalypse*, and its relation to the doctrine of the Gospel and Epistles of John. Edinburgh, 1878. We have made constant use of this suggestive work.

[3] In his *Johanneische Lehrbegriff*, in seinen Grundzügen untersucht. Berlin, 1862.

[4] The following paragraph will enable the reader to get an idea of the peculiar position which Weiss holds with reference to the historical accuracy of the Gospels:

"John was conscious to himself that he had reproduced the speeches of Jesus not in verbal accuracy, but by a free reproduction conformable to the laws of memory, which must, moreover, at any rate be assumed, considering the length of time after which he wrote it all down. That this now really took place is confirmed by the undeniable uniformity between the doctrinal terms and the development of thought in the Epistles, and the speeches and dialogues in the Gospel." [§ 140 (*c.*)]

In answer to this it is sufficient to say, that John at times records certain utterances of Jesus with the remark that they were at that time not rightly understood by the Apostles (John 2:19–22; 7:37–39; 12:33), thus clearly distinguishing between the thoughts of Jesus and those of the Apostles, and consequently from his own personal ideas. The length of these discourses is no argument against their authenticity. If in the form, tone, and style of Jesus's discourses we find a harmony with John's form, tone, and style, this only goes to prove that the Disciple had thoroughly adopted and elaborated in his own mind the teaching of his Master, and can afford no argument for throwing doubt on the essential faithfulness of the record, and for removing all distinction between the teaching of Jesus as historically recorded by John and the latter's own personal ideas. (See also my presentation in § 12.)

SECTION I.

The Teaching of John According to the Gospel and the Epistles.

CHAPTER I.

THE DOCTRINE OF GOD.

§ 177. *The Doctrine of the Father.*[1]

John does not anywhere give us any direct teaching as to God in general; but, whenever he speaks of God, or specially of the Father, a reference also to the Son is always evident. This is the case in the prologue to his Gospel (John 1:1–18), as well as in his first Epistle. In both the name *Theos* is that most frequently used for God the Father (John 1:13, 18; 1 John 4:9, 10, 12). In distinguishing Him from the Son, the word *Father* is also used (John 1:14, 18; 1 John 1:2, 3; 2:1; 3:1; 4:14; etc.). This God is, moreover, described as the *One true* God (1 John 5:20; *cf.* John 17:3), in contradistinction to all idols (1 John 5:21). No man hath seen Him (John 1:18; 1 John 4:12, 20); the Only-begotten Son has declared Him (John 1:18).

John affirms of God, positively, that He is *light*, perfect and *holy*, and unstained by sin, for "in Him is no darkness at all" (1 John 1:5, 6). *Light* is a figurative expression, which may mean, generally, every kind of spiritual perfection; but the context shows that the idea of *holiness* is here involved.

[1] Compare *Schmid*, § 93; *Lechler*, vol. 2, pp. 181–183.

As the *invisible* God, He is *eternal life* (1 John 5:20; *cf.* John 5:26), absolutely perfect, having eternal life in Himself, the origin and source of all material and spiritual life of the creature. In this conception of light and life, not only is the idea of God as a spirit contained, but all the other predicates which John attributes to Him are to some extent based on it; and among them especially the attributes of knowing and understanding everything; also that He is the true, faithful, and righteous God (1 John 3:20). The Father is pure as the nature of light, but He is also the All-wise Father; and both conceptions of Him, of His omniscience and His love, flow in equal measure from the contemplation of His nature as light.

Finally, John lays special emphasis on the conception of God as *love* (1 John 4:8). His very nature is love. He is the absolute *personality*, whose nature and will consist in love. Love is of God (1 John 4:7), and the love of God was manifested in this, that He sent His Only-begotten Son into the world to be the propitiation for our sins, that we might live through Him (1 John 4:8–10). The true idea of love flows from the self-sacrifice of Christ. From this idea of God it also naturally follows that God is true, faithful, and just.

John lays stress on these moral attributes of God. He is *true*, and in Him is truth (1 John 1:10). God is *faithful*, as being true to His word, and because He fulfills His promises; He is just and righteous, because, in conformity with His promise, He forgives those who confess their sins, and allots to every one his due. For this reason, and with reference to His promise, His faithfulness and justice involve the forgiveness of sins and the cleansing of the sinner (1 John 1:8,9). Along with the omniscience of God we have, in 1 John 3:20, the

statement, "God is greater than our heart." By virtue of its connection with *vers.* 19 and 21, this cannot mean that God is greater in holy severity, but must have a comforting sense. God is greater than our hearts in consequence of His perfect power of forgiving sins, and because, as the omniscient God, He knows our innermost thoughts, and displays that mercy which is in full harmony with His holiness and justice.

[ANALYSIS: 1) John carefully distinguishes between the Father and the Son; 2) there is one true God; 3) invisible; 4) God is light; 5) God is life; 6) God is love; 7) God has made manifest this love; 8) God is true; 9) faithful; 10) and just; 11) the meaning of 1 John 3:20.]

§ 178. *The Doctrine of the Logos.*[1]

The idea of Jesus Christ as the *Incarnate Divine Word* is set forth by John in the prologue to his Gospel (1:1–18), with which we must compare the brief hints given in the first Epistle (1 John 1:2). Everywhere his eye is directed to the Divine glory shining forth in the human life of Jesus. He is eternal life made manifest; He is the *Logos* made flesh. The *idea of this Logos* must be derived from the prologue to the Gospel. Some external cause may have influenced John to make use of this designation in describing the Divine nature in Christ; but the basis of the peculiarity of John's prologue, and the whole of his teaching as to Christ, lies much deeper—in the disposition of the Apostle himself to view the Divine nature of the Son in its eternal and original existence.

It is the Apostle who first presents the truth in its purity and fullness, its genuineness and depth, to rectify the current ideas of his time. In this prologue,

[1] Compare *Schmid*, § 92; *Lechler*, vol. 2, pp. 189–192.

John gives the result and the quintessence of all that, as a faithful witness of Jesus, he had to relate as to His life and discourses. At the same time he states the point of view from which they are to be regarded. The synoptists Matthew and Luke preface their account of Christ's public appearance with the history of His earthly origin, and also with a *human* genealogy, and thus manifest the character peculiar to them of keeping to the historical side of His appearance. John, on the other hand, traces back Christ's appearance to that which is eternal—giving, as it were, a *divine* genealogy.

The Apostle, in John 1:1–5, unquestionably has in mind Gen. 1:1–3. He here treats of the Logos *before* the Incarnation. In John 1:1 he declares the relation of the Logos *to God*, and in John 1:2–5 he defines His *relation to the world.*

1) The Logos was *in the beginning*, before all creation, *pre-mundane* and *before time*, consequently eternal. The statement does not indeed go beyond the beginning of the world; but, since it certifies that the Word did not originate when the world began, but already existed, the implication is that the Logos did not *become* but *is*, eternal.

2) The Logos is *God*, of one substance with the Father. The word *God* must be taken as the predicate, meaning that the Logos is *true* God, not merely "god-like, divine." This unity is to be understood in such a way that the Logos may be distinguished from God the Father, but not divided from Him.

3) The Logos is *personally distinguished* from the Father—"the Word was with God." He was God with God, more accurately; toward (*pros*) God, so that His direction tended toward God; His look ("in the bosom of the Father," 1:18) was directed to God; His fellow-

ship was a communion with God. Thus the personal distinction between the Logos and God is stated as definitely as His unity of essence with God. In short, *the personality* of the essential Word, the Son of God, is here most distinctly attested.

We must now consider the relation of the Logos to the world.

1) The Logos is the *Mediator of creation*, "all things were made *through* Him" (1:3); the negative antithesis, "without Him was not anything made that hath been made" (1:3), purposely excludes eternity of matter. The "*through* (*dia*) Him" (1:2, 10) must not be overlooked; the Logos is the *instrument* of the world's creation, while the Father is the original Author of creation.

2) With respect to the world of humanity, the Logos is *the source of life and light* (1:4, 5). In John 1:9–18, the Apostle goes on to describe still further the operation of the Logos among mankind. *a*) The first point is, that the Logos had been at all times the principle of spiritual enlightenment ("there was the true light," 1:9). *b*) The second stage of the manifestation is intimated in 1:9, 10, the light *came into the world;* but although "He was in the world, and the world was made by (through) Him," nevertheless the world knew Him not. *c*) Now follows the third stage of His agency. Not only does the Logos produce spiritual enlightenment among men, but He has appeared and dwelt among men, so that they could behold His glory (1:14–18).

[ANALYSIS: 1) The idea of the Logos must be derived from John 1:1–18; 2) the reason of this prologue; 3) in John 1:1–5 the Apostle treats of the Logos *before* the incarnation; 4) he first defines His relation to God; 5) and then His relation to the world; 6) and closes with a description of the work of the Logos among mankind.]

§ 179. *The Doctrine of the Holy Spirit.*

John's teaching as to the *Holy Spirit*, like his teaching as to God generally, is not of an independent, detailed, and complete character. It is remarkable that the name never occurs with the epithet "holy" in the Epistles or Apocalypse. He speaks, however, often of "the Spirit of God" (1 John 4:2), "His Spirit" (*i. e.* of God) (1 John 4:13), "the Spirit" (1 John 3:24; 5:7, 8). He looks upon the Spirit, first of all, as the Spirit communicated to man (1 John 2:20, "ye have an anointing from the Holy One;" 3:24; 4:6, 13), and all he says on this point shows clearly that he considers that this communication is brought about by the Son, following the idea expressed by him in his Gospel (7:39).

In 1 John 5:7, 8,[1] we have the statement that "it is the Spirit that beareth witness," now and uninterruptedly, and that this "witnessing" is the peculiar office of the Spirit (*cf.* John 14:26; 15:26; 16:8–11). By this it is that men are enabled to pierce beneath the external phenomena and the external rites to their innermost meaning. Just as Christ is the Truth (John 14:6), so the Spirit sent in Christ's name is the Truth.

In *ver.* 8, the Spirit is regarded both as a power and as a person. In this whole passage there is a striking parallelism between the office of Christ and the office of the Spirit. *Jesus is He that came*, once for all fulfilling the Messiah's work; and the *Spirit is He who bears witness*, ever applying and interpreting His mission and His gifts.[2]

[Analysis: 1) The names given to the Spirit by John; 2) sent by the Son; 3) office of the Spirit; 4) personality of the Spirit.]

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[1] *Critical* Greek text, the same as in *Revised* Version.

[2] Compare *Westcott* on 1 John 5:6–8.

CHAPTER II.

THE WORLD AND THE PRINCE OF THIS WORLD.

§ 180. *The World in its Alienation From God.*[1]

The world in all its parts was created by God through the Logos (John 1:3, 10). But the world in its existing state is at enmity with God, so that he who loves the world cannot love God. By the world (*kosmos*) John understands the whole sphere of earthly creation so far as it is estranged from God, and subject to the dominion of evil (1 John 2:15–17). It is this *love of the world*, as opposed to God, which forms the contrast to the love of God and to eternal life. God is Light, the world darkness; God is Life, in the world death reigns (1 John 1:5, 6; 2:9; 2:16; 3:14).

Sin is *lawlessness*, the transgression of the law—estrangement from the holy will of God (1 John 3:4). The transgression of the law by sin consists—1) partly in separation *from the truth;* 2) partly in separation *from love.* The first is shown in *lying* (1 John 1:6, 8; 2:21, 22); it is the opposition to God's truth and action, showing that the truth is not in us (1 John 1:8). This separation from the *truth* is also expressed in *unbelief* (1 John 5:10). He who believeth not God believeth not on Him in His Son; and thus, by his contradiction of God's truth, shows openly his opposition to it (1 John 5:9). The separation *from love* manifests itself in wrath, hatred, and bloodthirstiness (1 John 2:9–11; 3:12–14). The latter passage points out the inward cause of the hatred which is based on alienation from God.

[1] Compare *Schmid*, § 95; *Lechler*, vol. 2, pp. 184, 185.

The sin of man ultimately *blinds* him. This gives rise to the conception of *darkness*, which fills such an important place in the prologue to John's Gospel—its moral root and character being most clearly expressed in 1 John 2:8–11. Hatred results in darkness, because it blinds the heart. That is to say, darkness is nothing else but alienation from God—an idea which may also be inferred from 1 John 3:10; 4:6; 2:16. This darkness goes on to increase to an inward condemnation (1 John 3:14).

Sin, moreover, is universal among mankind. Because the principle of sin is a false love of the world; it is conceived of as being organized into a system, and is called simply *the* world (*kosmos*); "for all that is in the world, the lust of the flesh, and the lust of the eyes, and the vainglory of life, is not of the Father, but *is of the world*" (1 John 2:16). It is the *kosmos* which does not know the disciples (1 John 3:1), indeed hates them (3:13), from which the enemies of Christianity take their rise, and of which they speak (1 John 4:5). Man cannot free himself from it by his own power: without the Son he has not life, but remains in death (1 John 5:12). If we deny or undervalue this power or hold of sin, we shall only become deeper and deeper entangled in its toils (1 John 1:6–10). But this community of sin is not original among men; human sin has a mighty antecedent in the Devil, the wicked one, who is the beginner of sin (1 John 3:8). It is of this one that we must now treat.

[Analysis: 1) John's conception of the *kosmos;* 2) the love of the world; 3) definition of sin; 4) its two-fold manifestation; 5) the result of sin; 6) John's conception of darkness; 7) sin is universal; 8) is conceived of as organized in a system; 9) man cannot free himself by his own strength; 10) sin had its origin in the will of the Devil.]

§ 181. *The Prince of this World.*[1]

It is an essential element in the conception of the world's estrangement from God that whoever commits sin is of the *Devil* (1 John 3:8). This being, Satan, is the author of all evil, "for the devil sinneth from the beginning" (3:8; *cf.* John 8:44). Sins are the *works* of Satan, and those who do evil are his children, morally dependent on him as the author of the evil within them (1 John 3:8, 10, 12). The whole evil world lies in the wicked one—*i. e.* under the power of the wicked one (1 John 5:19). He is the one "that is in the world" (1 John 4:4; *cf.* John 12:31, "the prince of this world"). Satan is the personal principle of evil, "for the Devil sinneth from the beginning. To this end was the Son of God manifested, that He might destroy the works of the Devil" (1 John 3:8). This, however, does not mean that the Devil is originally and by nature an evil being; for if the Devil be "a murderer from the beginning" (John 8:44), this "beginning" can only coincide with the creation of man and his fall, and not with the *existence* of the Devil himself. John certainly does not speak of a fall of the Devil, nor does he make mention of the fall of the first men. On the contrary, he describes the nature and work of Satan as it is, making no statement as to the origin of his hostile disposition towards God, but rather taking it for granted, on the basis of Old Testament revelation.[2]

[ANALYSIS: 1) Satan is the author of all evil; 2) the personal principle of evil; 3) not originally and by nature an evil being; 4) John describes the nature and work of Satan as he now exists.]

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[1] Compare *Lechler*, vol. 2, pp. 185–188.

[2] For a special study on the teaching of the New Testament concerning *Satan*, see my "Studies in the Book," vol. 1, p. 103.

CHAPTER III.

JESUS CHRIST THE SAVIOUR OF THE WORLD.

§ 182. *The Incarnation of the Logos.*[1]

As Logos, the Son of God was a purely spiritual being, but "the Logos became flesh, and dwelt among us" (John 1:14). In becoming flesh, the Logos entered upon a new and essentially different state. Setting out with the heavenly existence of the Logos, John goes on to say that the Life, which was with the Father, was manifested (1 John 1:2); and we have heard, seen with our eyes, looked up, and our hands handled, this very Word of Life (1 John 1:1). When John says "the Word became flesh" (John 1:14), there is no reason for understanding this to mean anything else than that the Son of God assumed the whole true human nature in all its fullness and reality, sin alone excepted. With equal emphasis John ascribes to Jesus a true human body (John 19:34, 35), a true human soul (1 John 3:16), and a true human spirit (John 13:21). A denying that Jesus Christ is truly come in the flesh is the spirit of the Antichrist (1 John 4:2, 3; 2 John 7). The Word *became* (*egeneto*), in John 1:14, must be taken in a strict sense, not merely as a coming and appearing in the garb and form of the *flesh*, but as an actual passing over on the part of the Logos, which is Spirit, into the *flesh* (*sarx*), so that by virtue of this assumption of the flesh the heavenly *doxa* or *glory* itself might be made perceptible, for "we beheld His glory."

[1] Compare *Lechler*, vol. 2, pp. 192–195.

[ANALYSIS: 1) The Word became flesh; 2) Jesus had a true human body; 3) a true human soul; 5) a true human spirit.]

§ 183. *The Work of Jesus Christ.*[1]

The work of Jesus Christ dwelling among us in the flesh is thus summarized by John: "We have beheld and bear witness that the Father hath sent the Son to be the Saviour of the world" (1 John 4:14); "to this end was the Son of God manifested that He might destroy the works of the Devil" (1 John 3:8).

1) He is the *personal truth;* by Jesus Christ grace and truth came (John 1:17); the Only-begotten Son, which is in the bosom of the Father, has declared the truth (John 1:18; 1 John 1:5). As He was, even so should we be in this world (1 John 4:17); as He walked so should we also walk (1 John 2:6).

2) He is the *propitiation* for the sins of the whole world (1 John 2:2; 4:10). The most general expression is, He laid down His life *for us* (1 John 3:16)—*i. e.* in our stead; His blood shed for us has power to cleanse from sin (1 John 5:6; 1:7). In 1 John 1:7, the Apostle bears witness to the purifying effect of the blood of Jesus which was shed on the Cross, declaring that the cause and power of the purification, its efficacy, is not in us, nor in our conversion and moral walk in the light, nor yet in Christian fellowship, but is in fact in the *blood* of Jesus—*i. e.* in his bloody death on the Cross, Jesus being the God-Man, true man (being able to die) and true God (the Son of God). This cleansing efficacy was not exerted once for all, but is represented as present and always continuing—it *cleanseth* us. But in what this cleansing essentially consists is a matter of dispute. It is better to take the *cleansing* as purification from *guilt,*

[1] Compare *Lechler*, vol. 2, pp. 195–198.

in the sense of forgiveness of sins and justification, and not as deliverance from the *dominion* of sin, which is rather wrought by the Holy Spirit in the power of the new life which is implanted in us at our regeneration in baptism. From 1 John 2:2; 4:10, we must infer that John has in view a propitiatory sacrifice, offered to make possible the removal of the state of guilt and punishment. As the Advocate with the Father (1 John 2:1), He makes good before the Father the forgiveness obtained by His blood in His death on the Cross (1 John 1:7; 2:2). Believers have forgiveness of sins for His name's sake (1 John 2:12; 1:9).

[ANALYSIS: 1) The object of the incarnation; 2) Christ the personal truth; 3) the propitiation for the sins of the world; 4) the meaning of 1 John 1:7; 5) Christ is our Advocate with the Father.]

CHAPTER IV.

FELLOWSHIP WITH THE FATHER AND THE SON.

§ 184. *Fellowship with Christ, and through Him with the Father.*[1]

He who hears the Word (1 John 2:7; 2:24; 1:2,3), and believeth in the witness that God hath borne concerning His Son (1 John 5:10), and believeth on the name of the Son of God (1 John 5:13), that Jesus is the Christ, is begotten of God (1 John 5:1). Born of the Spirit, the believer has become a child of God (1 John 3:1, 2), and has been translated into fellowship with the Father and the Son (1 John 1:3; 5:20). As a child of God he is permitted to have the consciousness of it (1 John 3:1, 2; 2:29; 5:14); his sins are forgiven (1 John 1:9; 2:12), and power is given him of doing righteousness and of being able to keep God's commandments (1 John 2:3; 3:7,10; 5:3), especially of loving God and the brethren "in deed and in truth" (1 John 5:1, 2; 4:20, 21; 3:16–18), and consequently of knowing God (1 John 3:6; 4:8; 5:20; 2:20; 3 John 11).

John speaks much of knowing, indeed of seeing, God; but both are made entirely conditional on faith and love (1 John 2:13; 3:16; 4:7, 16; 5:20). And being in possession of the love of the Father (1 John 3:1; 1:7–10), a joyful, fearless confidence in God is finally given us (1 John 4:17, 18), the *boldness* in the future day of judgment, which in the perfection of love casteth out fear (1 John 2:28; 3:19), and, moreover, gives

[1] Compare *Schmid*, § 97.

us an assurance that our prayers will be heard (1 John 5:14; 3:22). We have therefore perfect joy (1 John 1:4), and the sure hope of the consummation of salvation, namely, the fellowship with Christ (1 John 3:2, 3). But if we abide in the Son, we abide also in the Father, and He abideth in us, and His love is perfected in us (1 John 2:24; 1:3; 4:12; 5:20).

Even when the believer is in fellowship with Christ, we are not to regard this relation as excluding every sinful emotion and action; for the believer, even when in a position of faith, must retain the consolation of the propitiation (1 John 2:1, 2). Jesus is the Advocate for the sins into which even believers may fall (1 John 3:19); but believers can be preserved through the fellowship with Christ, which is made certain to them by the consciousness that they have received the Spirit (1 John 3:24). For this Spirit is the very Spirit of Jesus, of whose fullness He has Himself imparted to us (1 John 4:13). Believers are, moreover, preserved from sin by the power of constantly purifying themselves (1 John 3:3), and of keeping themselves so that "the evil one toucheth him not" (1 John 5;18; 3:9; 2:13, 14); for this immunity from the attacks of the Evil One constitutes the chief victory over sin and the freedom from its dominion. He that is born again, that is begotten of God, doeth no sin, because His seed abideth in him; and he cannot sin, because he is begotten of God (1 John 3:9). We show that we really know Christ by following Him and keeping His commandments (1 John 2:3–6). This is no difficult task to him who is born of God and remains actually united to Christ, the Sinless One. He does not sin and cannot sin in so far as the new life is in union with Christ (1 John 5:3; 3:6, 9). We must here observe that John represents this impossibility of sin-

ning as consequent upon and conditioned by the Divine life present in the regenerate man. There is no conflict between John's teaching of the sinfulness even of believers (1 John 1:8, 9) and this ideal view. The fundamental thought is, the believer in his new life, in the new man united to Christ, cannot sin; but the remnant of sin that is still left in the old man continues to exercise such power that the believer is compelled again and again to have recourse to the Advocate, who has, indeed, become the propitiation for our sins and the sins of the whole world (1 John 2:1, 2). Careful watch over oneself is therefore necessary, and constant moral purification (1 John 3:3; 5:18); in addition to honest, active, self-sacrificing brotherly love (1 John 3:14-17, 23; 4:7–12; 5:1), and victory over the world (1 John 5:5).

[ANALYSIS: 1) The believer has become a child of God; 2) receives forgiveness of sins and power unto a holy life; 3) a true knowledge of God is conditioned on faith and love; 4) fellowship with the Son includes fellowship with the Father; 5) the believer needs a continual growth in sanctification; 6) John regards the sinner from a two-fold view; 7) there is no conflict in John's teaching on this point.]

§ 185. *The Fellowship of Believers.*[1]

Fellowship with the Son and the Father is the means of producing a fellowship among believers (1 John 1:3, 7). Believers, because they are believers, have become *brethren* in a higher sense of the term, in virtue of being joint partakers in the new birth from God (1 John 4:20, 21; 5:1, 2). It is the power of love (1 John 3:16–18), and of a right confession of faith (1 John 2:23; 4:2, 3; 2 John 7, 9–11) which causes this fellowship to be both inward and outward; and thus those who are as-

[1] Compare *Schmid*, § 98.

sociated together in one place join together to form a Church (3 John 6, 9).

This fellowship of believers forms, moreover, a contrast to the world as the whole body of unbelievers subject to death, including also those of heterodox views, among whom false prophets and antichrists are specially mentioned as seducers (1 John 4:1–6; 2:18, 22, 26). Against these it is necessary for believers to be on their guard, by trying the spirits whether they be of God (1 John 4:1, 2, 6), and also by strictly abstaining from any participation in their wicked course of action (2 John 8, 10, 11). But, on the other hand, believers are to be of good courage in the face of these adversaries, knowing that they have already overcome them in virtue of their fellowship with Christ, who is greater than he that is in the world—*i. e.* than the Evil One (1 John 4:4; 5:18, 19).

But the *world* is not to be sought for only among unbelievers; for even among the brethren (1 John 5:16, 17), within the Christian community itself, a sin is mentioned which "is a sin unto death." Whosoever is burdened with this sin belongs to the world, although he may be externally numbered among believers. Such an one is absolutely severed from the inward fellowship and sphere of life in Christ—so much so, indeed, that believers can no longer pray for him with a hope that their prayer will be granted. This "sin unto death" is doubtless the blasphemy against the Holy Ghost, by which the germ of Divine life is radically expelled from the man committing it;—it is therefore a sin which cannot be forgiven.

[ANALYSIS: 1) Believers have become brethren in a special sense; 2) there is an inward and outward fellowship; 3) which is in contrast to the world; 4) the sin unto death.]

SECTION II.

THE TEACHING OF JOHN ACCORDING TO THE APOCALYPSE.

CHAPTER V.

THE DOCTRINE OF GOD.

§ 186. *The Name and Nature of God.*[1]

The prophetic character of the Apocalypse renders it difficult to estimate its biblical theological value, but it does not lessen that value. In conformity with the whole plan of the book, many views, full of significance, are presented only in images, whose interpretation is not easy, and often it is difficult to draw the distinction between literal fact and the prophetic coloring. Nevertheless, we are able to examine the objective contents of the book—its doctrines, its direct and indirect statements—in their theological significance.

The *name* of Him who is feared by the devout (Rev. 11:18), blasphemed by the beast (13:6) as well as by men when they suffer from the plagues (16:9), is God. It is highly probable that the name of God, which Christ will write upon those who overcome (3:12), and which the 144,000 who are with the Lamb (14:1), and which the servants of God bear upon their foreheads (22:4), is that of *Jehovah;* but the name of God is expressed in many ways: "He which is and which was

[1] Compare *Gebhardt*, pp. 19–32.

and which is to come" (1:8; 4:8; 11:17; 16:5), "the Alpha and the Omega, the beginning and the end" (21:6; 1:8), "He that liveth forever and ever" (4:9; 10:6; 15:7).

In the doctrine of the Apocalypse concerning God, it is especially prominent that He is the "only Holy One" whom all must fear and adore; that He created the whole world by His will (4:11; 10:6); and that in opposition to the false gods of the Gentiles ("which can neither see, nor hear, nor walk" 9:20), God is living and eternal (7:2; 4:9), the All-powerful Creator (4:11; 10:6; 18:8).

God is called "the Lord" (4:11; 11:15; 15:4; 6:10),[1] as well as "the Lord God" (1:8; 4:8; 11:17; 18:8; 21:22). This latter name is synonymous with the Old Testament Adonai Jehovah, or Jehovah Elohim, and is more solemn and emphatic than the simple term "God." There can scarcely be any doubt that John, in his formula expressing the living and energetic eternity of God ("the Almighty, which is, and which was, and which is to come," 1:4, 8; 4:8; 11:17; 16:5), intends to represent and interpret the sacred and incommunicable name of Jehovah (Ex. 3:13–15).

With reference to the judgments depicted in this book it is emphatically asserted that God is holy, just and true (6:10; 15:4; 16:5). Everywhere stress is laid on the ethical perfection and absolute goodness of God (4:8; *cf.* Isa. 6:3). His ways are "righteous and true" (15:3); His judgments "true and righteous (16:7; 19:2). What the writer understands by God's justice we learn from 13:10; 14:9–11; 18:6–8; 22:12. It is retribution, strictly and accurately corresponding to desert; and

[1] In all these passages by "the Lord" is not meant Christ, but God.

the individual acts in which He exercises His justice are called His "righteous acts" (15:4).

[ANALYSIS: 1) It is difficult to develop the doctrine of the Apocalypse; 2) the name of God; 3) the only Holy One; 4) the Lord God; 5) His judgments are true and righteous.]

§ 187. *The Doctrine of the Holy Spirit.*[1]

John at one time speaks of the "Seven Spirits of God" (1:4; 3:1; 4:5; 5:6); at another of "the Spirit" (2:7, 11, 17, 29, etc.); and then again of "the Spirit of prophecy" (19:10), and of being "in the Spirit" (1:10). The question arises, How are these various expressions related to each other? By "the Seven Spirits of God" John wishes to represent the Spirit of God in the whole fullness of His nature. Seven is the number of perfection, and denotes multiplicity. By the Seven Spirits of God is to be understood the Holy Ghost sevenfold in His operations (not only of seven, but as the Author of all spiritual gifts). John speaks of the "Seven Spirits" when he speaks of the Holy Ghost independently of God the Father or of Christ (1:4; 4:5), and also when he considers Him as the Spirit which Christ has (3:1; 5:6). In 2:7; 14:13, he speaks solely of the Spirit, and understands thereby what he expressly says in 19:10, and unmistakably points out by the association of the Spirit and the Bride in 22:17, that the Holy Spirit is the Spirit of prophecy, and reveals Himself to and through the prophets. The Spirit of prophecy also affirms itself in manifold variety in the individual prophets, hence the Apostle speaks of "the spirits of the prophets" (22:6), which God subjects to Himself and inspires and instructs by His own Spirit.

[1] Compare *Gebhardt*, pp. 128–138.

From what has already been said, we see that John decidedly distinguishes the Spirit as a Being distinct from God the Father, from Christ, and from Christians (1:5; 4:5). When, in 22:17, the Spirit and the Bride say to Christ, "Come!" we need no further proof that the writer conceives the Spirit as independent of the Son and of the Church. But what is the relation of the Spirit to *God*, to *Christ*, and to *believers?* Though the Spirit is expressly distinguished from the Bride, the Church (22:17), and speaks to the churches (2:7, 11, etc.), the Spirit does not, therefore, stand outside the Christian, "for the testimony of Jesus is the spirit of prophecy" (19:10), and that testimony is possessed by believers (19:10); and the spirits of the prophets (22:6) are the witnessing acts of the Holy Spirit to the individual prophets. In like manner, though the Spirit's independence in relation to Christ is clearly expressed in 22:17, the Spirit does not stand outside, and with Christ, but he *has* the Seven Spirits of God (3:1); the Lamb has the seven eyes, which are the Seven Spirits of God (5:6), and the testimony of Jesus is the Spirit of prophecy (19:10). The prophet only becomes "in the Spirit" (1:10) while Christ *has* the Spirit; it belongs to His nature—they are His eyes (5:6). The prophet is the instrument of the Spirit, or the Spirit witnesses through him (22:18); Christ speaks or testifies continually through the Spirit (19:10).

Keeping, therefore, in mind John's conception of the Spirit of God, it will not surprise us when, in 1:4, 5, the Apostle thinks and speaks in a *Trinitarian* sense, where the expression, "He which is, and which was, and which is to come," refers to the Father.

[ANALYSIS: 1) The meaning of "the Seven Spirits of God;" 2) John distinguishes between the Holy Spirit, God the Father, and

the Son; 3) the spirit dwells in believers; 4) proceeds from Christ; 5) the doctrine of the Trinity.]

§ 188. *The Works of God.*

God *created* the world The elders say, "Thou didst create all things, and because of Thy will they were, and were created" (4:11). The angel swears "by Him that liveth forever and ever, who created the heaven and the things that are therein, and the earth and the things that are therein, and the sea and the things that are therein" (10:6). The angel having the Eternal Gospel cried "Worship Him that made the heaven, and the earth and sea, and fountains of waters" (14:7).

God *governs* the world. He sits on the throne (4:2). He is *King*, in the full meaning of the word, over all things which He has made. But certain as it is that God is truly King of all the earth, it does not yet so appear in the existing condition of the world, nor in the acknowledgment of men. The cause of this is the Devil, who deceives the whole world (12:9).

The aim of the Divine government is opposed to Satan and his kingdom, bringing to men deliverance or salvation (12:10), and to God Himself the real kingship over the world. It is this glorious completion of the kingdom of God which is "the mystery of God," the good tidings which He declared through the prophets (10:7). At every stage of its development this completion is, by anticipation, celebrated in heaven (12:10; 11:15, 17; 19:1, 6).

By what means does God work out this salvation and the establishment of His kingdom (11:15)? By His "true and righteous judgments" (16:7; 15:3). This is symbolically represented to us in 4:5, 6. The "light-

[1]Compare *Gebhardt*, pp. 33–42.

nings and voices and thunders" represent God's avenging justice or manifestations of wrath in the world (*cf.* Ex. 19:16; Ps. 18:8–10; 29:3, 4), and correspond to the red *sardius* in the picture of the Divine majesty (4:3), which symbolizes the ardor of the Divine wrathful judgment. The seven lamps of fire are the Seven Spirits of God which, according to 5:6, are "sent forth into all the earth," through the mediation of Christ, and correspond to the green *emerald* (4:3), the image of grace in the representation of God; and, finally, the "glassy sea like unto crystal," which appears in 15:2 mingled with fire, is a representation evidently originating in a combination of the symbols occurring in Ex. 24:10 and Ezek. 1:22–28. As a sea represents immeasurableness and profundity (Ps. 36:6), and a sea of glass the holiness of God (Rev. 21:11), so a "glassy sea mingled with fire" is the symbol of holiness manifesting itself in wrath. This symbol, therefore, reminds us of the righteous deeds of God, resulting on the one hand from the avenging judgments of God, and on the other from the Spirit's work, and so the "glassy sea like unto crystal" of 4:6 corresponds to the bright *jasper* of 4:3—an image of the Divine holiness and unclouded glory.[1]

To the doctrine of God and His works belongs also the doctrine of the Angels. John most decidedly believed in the existence of angels in the sense of supernatural personal beings—concrete spirits, engaged in the service of God. Opposed to the Great Dragon and his angels are Michael and his angels (12:7–9); and

[1] The fundamental meaning, therefore, of these symbols is, that the final glorious and blessed completion of the Kingdom of God will be brought about by the true and righteous judgments of the holy, righteous and gracious God.

Christ is represented as speaking of the angels of His Father (3:5), who are also described as "the holy angels" (14:10). To the seer the *multitude* of the angels serving God seems to be innumerable (5:11 ; *cf.* Dan. 7:10). Their office in heaven seems to consist in never-ceasing adoration of God (5:11, 12; 7:11, 12). At the same time they are represented as the instruments of the Divine activity among men. They present the prayers of the saints before God (8:3–5), and bring about in many ways the Divine revelations, while they show the visions to the prophet (17:1) and explain them (17:7), or effect the symbolical actions which represent the future (7:2; 10:2, 5; 18:21). They also appear (14:17–19) as those who help Christ to execute judgment, in that they gather together the objects of it. They are fellow-servants with God's servants on the earth (19:10; 22:9), who worship God as their God (7:3, 12) on their faces (7:11). As with Paul so with John, there are also grades among them. Mention is made of the seven angels which stand before God (8:2), and of strong angels (5:2 ; 10:1 ; 18:21)—by which, doubtless, angels of a higher order are meant. Michael appears to be the leader of the heavenly host in God's name and strength contending for the Kingdom of God against the power of Satan (12:7).

[Analysis: 1) God created the world; 2) and governs it as King; 3) the aim of the Divine government of the world; 4) the means by which the glorious completion of the Kingdom of God is brought about; 5) the meaning of the imagery in Rev. 4:3–6; 6) the teaching of John concerning holy angels; 7) their office.]

§ 189. *The Doctrine Concerning Satan.*[1]

It is in this connection that it is best to discuss the

[1] Compare *Gebhardt*, pp. 52–57; *Weiss*, § 133.

doctrine of Satan, for it is evident that the Devil must once have belonged to the good angels. We have a right to infer this from 12:4, 7–9, and 9:1,[1] where it is taken for granted that the Devil originally belonged to the inhabitants of heaven, but fell, and in his fall carried with him a part of the angels, who are designated as "his angels" (12:7, 9).

In the Apocalypse the personal principle of evil is called "the devil" (2:10; 12:9, 12; 20:2, 10), and "Satan" (2:9, 13, 24; 3:9; 12:9; 20:2, 7), "the Old Serpent" (12:9; 20:2), "the Serpent" (12:14, 15), "the Great Red Dragon" (12:3; *cf.* 12:4, 7, 9, 13, 16, 17; 13:2, 4; 16:13; 20:2). The name *Devil* (*diabolos*) denotes the enemy of men, because he is the disturber of their union with God. He is the antagonist of *men*, their *accuser* before God (12:10), the deceiver of the whole world (12:9; 20:10). The word *Satan* refers to him as the *adversary* and *antagonist* of men and of God. The two words (Devil and Satan) mean about the same thing, the first being from the Greek and the second being from the Hebrew.[2] The Devil is called the *Old Serpent*, or, more briefly, the *Serpent*, because of the manifestation which he has given of himself in the history of the fall of man as the Tempter (Gen. 3:1–5). The idea of the Devil as a *Dragon* (12:3, 9) is based upon Gen 3:1–5, to which the connection of "the Great Dragon" with "the Old Serpent" (12:9), and the interchange of the expressions "the Dragon" and "the Serpent" (12:13–17), clearly refers.[3] Gebhardt, however,

[1] It is probably best to identify the "star" of 9:1, and "the angel of the abyss" of 9:11, with Satan.

[2] *Cremer*, in his *Lexicon*, rightly remarks that a distinction between the two words cannot be pointed out in the New Testament. So also *Gebhardt.*

[3] *Duesterdieck* on Rev. 12:3.

would refer us to Isa. 27:1 ; Ezek. 29:3. The Dragon is called "great" on account of his power, and "red" to characterize him according to his raging, murdering and persecuting disposition.

As Satan, the old Serpent, seduced our first parents, so does he still seduce and deceive the whole world (12:9; 20:8). His special sphere of dominion is among the nations of the earth, who worship him with his angels (13:4; 9:20). As the ruler of the world, he appears with seven crowned heads (12:3). He is therefore the old enemy of God, who hinders the realization of the Kingdom of God on the earth. When, therefore, Christ was born, it was Satan who attempted to devour him; but He was caught up unto God and unto His throne, and thereby delivered from his power (12:4, 5). By Christ's exaltation the victory over Satan is won, and the Kingdom of God and His Messiah shall be surely established, because by this exaltation of the Messiah lies the security for the completion of the Kingdom of God (12:10). By the death of Christ and His ascension into heaven the right of the Devil to accuse believers of their guilt, and his power over them, has been lost (12:10). But his activity among them is as yet by no means destroyed. Just because he has been cast down to earth with his angels (12:9), which took place at the ascension and exaltation of Christ (12:7–12), he has for "a short time" (12:12) power to let loose his wrath on men.

This naturally leads us to consider that difficult and mysterious question as to Satan's *relation* to heaven. Although Satan and his angels had been cast out of heaven at some time previous to the fall of man (2 Pet. 2:4 ; Jude 6), yet it seems that he was still permitted, in the counsel of God to enter into His presence (Job

1:6–12; 2:1–7; 1 Kings 22:21; Zech. 3:1, 2). No matter how mysterious the passage in Rev. 12:7–12 may seem, it is evident that the casting down of Satan from his office of accuser in heaven is connected with the great justifying work of redemption. John here gives us a glimpse into the world of spirits which can be compared with what Christ reveals to us in Luke 10:17, 18, John 12:31; with what Peter unfolds in 1 Pet. 3:19, 20, and with the revelations of Paul in Col. 2:15; Eph. 4:8–10. We have a right to infer that Satan, when he found himself unable to overcome Christ here on earth by subtlety, carried his war into heaven itself, returning thither with his angels, with the vain hope of supplanting Christ on the throne of heaven—God permitting it, in His eternal counsels, for the sake of the glory of His Son. But "Michael and his angels went forth to war with the Dragon. . . . And the Great Dragon was cast down to the earth, and his angels were cast down with him" (12:7–9). Henceforth Satan no longer returns to heaven. His sphere of activity is now confined to earth and Hades. He is now the persecutor of the Church (12:13–17). Hence unbelieving Jews, who persecute the Christians, are called Satan's synagogue (2:9); by them he has thrown the believers into prison (2:10), and where such persecution exists there has he his throne (2:13). But he works also by seduction; for the false prophets, who profess to have known the depths of God, have known in truth "the deep things of Satan" (2:24). In particular, however, he manifests himself as the special enemy of the Church of God, in that he equips the two beasts against her. To the first beast he will give his power (13:1, 2), represented by the ten horns (12:3; 13:1); and to the second beast he will give the power of work-

ing miracles, by which Satan misleads the inhabitants of the earth (13:14). Only after the binding of Satan can the glorious period of the Church on earth begin (20:1–3). After his release from prison (20:7), he will make one more great attempt, and his final one, to oppose Christ in person (20:7–9); but he will then be *finally* overthrown and cast into the lake of fire and brimstone (20:10)—"into the eternal fire which is prepared for the devil and his angels" (*cf.* Matt. 25:41). After he has been awarded his punishment, then the heavenly consummation begins, and the new heavens and the new earth appear (21:1).

[ANALYSIS: 1) Satan originally was a good angel; 2) significance of the name "Devil;" 3) of the name "Satan;" 4) of the title "the Old Serpent;" 5) of the title "the Great Red Dragon;" 6) the deceiver of the world; 7) the ruler of this world; 8) the meaning of 12:7–12; 9) its great significance; 10) Satan is now the persecutor of the Church; 11) at his binding the Church shall enter upon her glorious state on the earth; 12) after his release he makes a final attempt to oppose Christ; 13) is finally overthrown and cast into the lake of fire.]

CHAPTER VI.

THE PERSON AND WORK OF CHRIST.

§ 190. *The Person of Christ.*[1]

Most commonly Christ is called by His historical personal name, *Jesus* (1:9; 12:17; 14:12; 17:6; 19:10; 20:4; 22:16); twice the *Lord Jesus* (22:20, 21); thrice *Jesus Christ* (1:1, 2, 5); twice *the Christ* (20:4, 6); and twice *the Christ* of God (11:15; 12:10).

With reference to His *person* we find the union of the human with the Divine clearly indicated. He is the Lion of the tribe of Judah, the Root of David (5:5; 22:16), and therefore of human descent, of the lineage and race of Israel, to whom the Messianic promise was given. But to Him likewise are ascribed everywhere Divine names, Divine attributes, Divine acts and Divine worship. He is "the first and the last" (1:17; 2:8), "the Alpha and the Omega," "the beginning and the end" (22:13), the "holy" and "true" (3:7), "the Word of God" (19:13). As God alone in the Old Testament tries the heart and reins (Ps. 7:9), so is this attribute ascribed to Christ (2:23), and this heart-searching glance is described in this way, that His eyes are like flames of fire (1:14; 2:18; 19:12). As the "Ancient of Days" (Dan. 7:9), His white hair (Rev. 1:14) points to His eternity. He has the seven spirits of God (3:1), by which as the Omniscient and Omnipresent One, He operates throughout the world;—because by them, which,

[1] Compare *Gebhardt*, pp. 77–105; *Weiss*, § 134; *Lechler*, vol. 2, pp. 168, 169.

according to 5:6 (*cf.* Zech. 4:10), are sent forth into all the earth, He appears everywhere present. The angels of God are His angels (1:1; 22:16); the four living creatures and the twenty-four elders fall down before Him as before God Himself (5:8,14); and this is here all the more significant, as *worship* is declined by the angels as being a specific prerogative of God (19:10; 22:9). The angels praise Him not otherwise than God Himself (7:12; 5:12, 13), and repeated doxologies are ascribed to Christ (1:6; 7:10). Throughout the book the reverence paid to Christ is divine—such as can only be paid to God.

[ANALYSIS: 1) Names given to Christ; 2) a unique Person, consisting of two natures; 3) regarded as truly human; 4) as well as truly Divine; 5) because to Him are ascribed Divine names, Divine attributes, Divine works, and Divine worship.]

§ 191. *The Work of Christ.*[1]

The *work* of Jesus Christ proceeds from His love to us (1:5). According to the doctrine of the Apocalypse the work of Jesus Christ consisted:

1) In His testifying the Word of God. Christ is called "the faithful witness" (1:5), "the Amen, the Faithful and True witness" (3:14). Believers "hold the testimony of Jesus" (19:10). Christ is the absolutely Faithful Messenger of the Divine will and the Divine truth; the Revealer of the truth, and the Word Himself.

2) In the next place, He overcame the Devil. In 12:3–9 we have a representation of this conflict. In 12:3, 4 the Dragon is represented as standing before the woman, ready to devour her child as soon as it is born.

[1] Compare *Gebhardt*, pp. 106–128; *Weiss*, § 134; *Lechler*, vol. 2, pp. 170, 171.

That the Devil really attacked Christ, and that Jesus really entered into conflict with him, is expressed in the statement that Jesus *overcame* (5:5; 3:21). According to outward appearances, Christ was overthrown by the Devil in this struggle, for He was crucified (11:8); and of this crucifixion it is implied that the Devil is the author (11:7). But the overthrow of Christ was only in appearance—really, He had overcome; for "the child was caught up unto God, and unto His throne" (12:5). And note, too, that the slain Lamb of 5:6 is the Lion of the tribe of Judah, which "hath overcome" (5:5). However, by this victory of Christ the Devil is not yet "cast into the lake of fire and brimstone" (Rev. 20:10); it did not even result in "the binding" of Satan for a period, and in "his being cast into the abyss" (20:3); but it ended in the expulsion forever of Satan from heaven, and in his casting down, with his angels, to the earth (12:9, 12). This victory of Christ over Satan is but the beginning of the final victory, which will take place at the consummation of the Kingdom of God.

3) Again, the Apocalypse continually sets forth Jesus as the *crucified* One, under the figure of the Lamb that was slain (5:6, 12; 13:8; "the blood of the Lamb," 7:14; 12:11). The use of the diminutive *arnion*, "a little lamb" (twenty-nine times) may serve to sharpen the contrast between the announced Lion of the tribe of Judah (5:5), and the "Lamb standing, as though it had been slain" (5:6). The figure of the lamb in this book, as well as in 1 Pet. 1:19, evidently is derived from the paschal Lamb, while the passage in Isa. 53:7 was also at the same time uppermost in the Apostle's mind. It is implied that the death of Jesus on the Cross was of an atoning and sacrificial character. Hence a sin-redeeming (5:9, "thou wast slain, and didst purchase

unto God with thy blood, men") and cleansing power (1:5; 7:14)[1] is attributed to His blood. If the Christians have washed their robes and made them clean in the blood of the Lamb (7:14; 22:14), this blood is regarded as the means of purification which removes from them the stains of the guilt of sin. If this purification is at the same time designated as a "loosening from sin" (the better reading in 1:5), then the blood shed by Christ in His voluntary death is the ransom for which men are delivered from the guilt of sin.

4) Great stress is also laid on the *resurrection* of Christ (1:18; 2:8). He is "the first-born of the dead" (1:5). He is now alive for evermore, and has the keys of death and of Hades (1:18). He now sitteth with the Father in His throne (3:21), which is the throne of God and of the Lamb (22:1, 3).

5) We have also a description of the work of the *Exalted* Christ. *a*) He is now God's Anointed, sharing with God the lordship over His kingdom (11:15; 12:10). He is "the Ruler of the kings of the earth" (1:5), "the Lord of lords, and King of kings" (17:14). *b*) He has "the key of David," and therefore complete power over the Messianic Kingdom (3:7, after Isa. 22:22). As such He is the Lord of believers (11:8; 14:13; 22:20, 21), and they are His servants (1:1; 2:20), and bear His name (14:1; 3:12). It is certainly not without meaning that the Lamb is represented as being "in the midst of the throne" (5:6; 7:17). By this evidently is meant the efficacy of Christ's sacrificial death and His priestly intercession for His people. But John also sees "one

[1] Rev. 1:5, "Unto him that loveth us, and loosed [some ancient MSS. read "washed"] us from our sins by his blood."

Rev. 7:14, "They washed their robes, and made them white in the blood of the Lamb."

like unto a Son of man" in the midst of the seven golden candlesticks (1:12, 13), "holding the seven stars in his right hand" (2:1). This represents that He is also ever present with His Church on earth, and always active among believers. It is He who searcheth the reins and hearts, and giveth unto each one according to his works (2:23). *c*) Finally, as the Son of Man of Daniel (1:13; 14:14), He will *come again* (1:7; 20:22), in great glory, accompanied by an army of saints (19:11–19).

[ANALYSIS: 1) The work of Christ has its origin in His love to us; 2) He is the true prophet; 3) He overcame the Devil; 4) He is represented as the Lamb slain for us; 5) He was raised from the dead; 6) exalted to heaven; 7) the King of kings; 8) the Lord of believers; 9) our High Priest; 10) and He shall come again in glory.]

CHAPTER VII.

THE SAINTS AND THEIR WORKS.

§ 192. *The Christian Life in its Origin.*[1]

It is God's will that all men should repent and be saved (3:10; 9:20, 21; 16:9, 11, "and they repented not to give him glory"). It is everywhere implied that the righteous judgments of God have the tendency either of leading the world to turn to God or wholly against Him. Salvation is offered to the penitent and the impenitent (14:6, 7), and men have the opportunity of accepting or rejecting the Eternal Gospel. God is not unfaithful; He does everything to help the world, and if men are not saved their ruin is self-caused.

In 17:14 Christians are described by the three-fold designation as "called, and chosen, and faithful." The believer has been *called*, by the grace of God, through the Gospel, which has invited him to become a partaker of the Messianic salvation. Then he who has obeyed the gracious call, and accepted the offered salvation, and believed in Jesus Christ, has been *chosen* out of the world—elected, received by God as his own child, and appointed or ordained to salvation (13:8; 17:8). Finally, the believer must make "his calling and election sure" (*cf.* 2 Pet. 1:10) by remaining *faithful*, by holding fast the offered and communicated grace in his continual struggle with the world and the flesh (2:7, 10, 17; 3:5, etc.). But the Christian owes his deliverance from sin and destruction, his sanctification and heavenly blessed-

[1] Compare *Gebhardt*, pp. 143–153; *Weiss*, § 135.

ness, not to himself, but to God and Christ. It is Christ who "gives unto him that is athirst of the fountain of the water of life freely", (21:16; 22:17). Christians have paid no price, have no claim or merit that they should be saved. Salvation has its origin in God alone (7:10, 12; 12:10; 19:1).

In the Apocalypse *faith* is also the fundamental condition for appropriating salvation. "Here is the patience of the saints, that they keep the commandments of God, and the faith of Jesus" (14:12). It is on this account that the keeping of the word of Christ goes hand in hand with the confession of His name (3:8). That true conversion consists of *repentance* and *faith* can also be seen from the earnest exhortations to repentance given by Christ Himself (2:5, 16, 21, 22; 3:3, 19). Compare also 9:20, 21; 16:9, 11.

[ANALYSIS: 1) God wishes that all men should be saved; 2) believers are those who are called; 3) and chosen out of the world; 4) and who shall attain salvation if they remain faithful.]

§ 193. *The Christian Life in its Significance.*[1]

When the sinner becomes a Christian he turns from the works of his hands, and no longer worships idols; he also ceases from murder, sorcery, fornication and theft (9:20, 21). He is washed from his former uncleanness (3:4; 7:14; 21:27); from wretchedness he passes to gladness, from misery to joy, from poverty to riches, from blindness to sight, and from nakedness to being clothed in white garments (3:17, 18); from death he rises to life (3:1–3). He is redeemed from slavery to the Devil, and from the bondage of sin (1:5; 5:9; 14:3, 4).

What it implies to be a Christian can also be seen

[1] Compare *Gebhardt*, pp. 153–163; *Weis*, § 135.

from the *names* given to believers. They are uniformly called "saints" (5:8; 8:3, 4); and often, which name as "the holy" implies both their consecration to God, as well as their separation from the world. Next to the designation of saints the most frequent name applied to Christians is that of "servants of God" (7:3; 19:2,5). Christians are sometimes called the servants of God or of Christ, because they have been redeemed unto God and the Lamb (5:9; 14:4; 6:10), and thus properly belong to God (7:3; 19:2; 22:6). In other places they are called servants of God, because they keep His commandments (12:17), or wait upon Him in priestly service (7:15; 22:3). In 18:4 the saints are called "the people" of God, and in 11:18 and 19:5 they are described as those that "fear" Him. Again, in 1:6 and 5:10, the redeemed of Christ are called "priests unto God." The priesthood of believers lies in this, that they can personally draw near to God, through Jesus Christ, without any other mediator, offer their prayers and thanksgivings, and devote themselves as a peculiar people to God in holy obedience and spiritual service. With this priestly kingship (1:6; 5:10) of Christians is also closely associated the idea of their being *first-fruits* (14:4). If Christians are servants of God and of Christ in relation to one another, they are *fellow-servants* and *brethren* (6:11; 12:10; 19:10).

The Christian religion is represented in three main aspects—1) as tribulation or suffering in Jesus (2:9, 10; 7:14); 2) as authority or kingship in Jesus (1:6; 5:10); and 3) as steadfastness or patience in Jesus (2:2, 3; 3:10; 13:10; 14:12). Christians have these three features in common, and are sharers therein.

[ANALYSIS: 1) The results of conversion; 2) believers are called "saints;" 3) "servants of God;" 4) "the people" of God; 5)

" priests unto God; " 6) " the first-fruits; " 7, the Christian religion in its three-fold manifestation.]

§ 194. *The Christian Life in its Activity.*[1]

According to the Apocalypse Christians continually need the grace, mercy, and love which God shows to the sinner, and only thereby can the spiritual life be maintained in them and by them progressively toward perfection (1:4; 22:21; *cf.* also the " freely " of 21:6; 22:17). In each of the letters to the seven churches the Lord speaks of the *works* of Christians (2:2, 5, 19, etc.). The dead are judged according to their works (20:12, 13); and the Lord, when He shall come, will render to each man according as his work is (22:12). The Apostle speaks almost exclusively of the works of Christians according to their activity, development, and manifestation.

But in what do the works of Christians consist? The Christian leads a holy life, and does righteousness (22:11); the Lamb's Bride, the Church, shall be arrayed in " fine linen, bright and pure; for the fine linen is the righteous acts of the saints " (19:8). If the Christian life is true and real, then there is growth and progress; there is an increase in works, in love, in faith, in ministry and in patience, and the last works are more than the first (2:19). Special stress is laid on *love* (2:4), which is love to God and Christ manifesting itself in love to the brethren. Frequent reference is also made to " the prayers of the saints " (5:8; 8:3, 4). We learn the contents of Christian thanksgiving and prayer, not merely from the few words of 22:17, 20, but also from the petitions to which expression is given in heaven. We need only compare the adorations of the four living

[1] Compare *Gebhardt*, pp. 163–178.

creatures (4:8, 9), of the twenty-four elders (4:10, 11; 5:9, 10; 11:16, 17), of the angels (5:12), of the victors (7:10; 15:3, 4), and of the heavenly inhabitants (12:10, 11; 19:1–7). The prayers, as the passages quoted show, are sometimes addressed to God, sometimes to the Lamb, and sometimes to God and the Lamb at the same time.

The Apostle is well acquainted with the dangers and difficulties of the Christian life, both with the temptations which are found in the believer himself in his own flesh and mind, and those which have their origin outside of the believer. The latter come partly from the Jews (2:9), and partly from the Gentiles (2:14), Satan being the secret author (2:9, 13), and consist not merely in *persecutions* by word and deed, but also in temptations to *doctrinal errors* (2:14, 15; 2:20). The tribulations which believers have to endure for the sake of Christ become inducements to apostasy. There are such who will be afraid of the things they shall suffer (2:10); some will not keep the word of Christ, but deny His name (3:8); there will be many who will worship the beast and receive his mark upon their foreheads and upon their hands (13:8; 20:4); there will be those who are cowardly and faithless (21:8).

But what must the Christian *do in order that he may overcome?* Believers must remain steadfast in their faith, and not permit themselves to be led astray by false teachers (2:2, 3, 20, 25). With respect to persecution in word and deed, believers must remain faithful unto death (2:10, 13; 3:8, 10, 11). The remnant of the woman's seed, with which the Dragon went to make war, is described as consisting of those "which keep the commandments of God, and hold the testimony of Jesus" (12:17). "Here is the patience of the saints,

that they keep the commandments of God, and the faith of Jesus" (14:12). With reference to the temptations which come from the flesh, the Lord says, "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame" (16:5; *cf.* 3:3, 4, 17, 18); so also we read, "Come forth, my people, out of Babylon, that ye have no fellowship with her sins, and that ye receive not of her plagues" (18:4).

[ANALYSIS: 1) Christians continually need the grace, mercy, and love of God; 2) in what the works of Christians consist; 3) the prayers of the saints; 4) the difficulties of the Christian life; 5) how the believer may overcome.]

§ 195. *The Christian Life in Relation to its Promises.*[1]

It is evident, from a careful examination of the promises of the Apocalypse, that while these reach to the heavenly state, and refer principally to the final consummation of the kingdom of God, they refer also to life on earth. Those who are in heaven wear white robes (7:9–13), and so do the saints who are yet on earth (3:4). In heaven they stand "before the throne of God, and serve him day and night in His Temple" (7:15); but in the earthly life they are already servants of God and of Jesus (2:20; 7:3). The heavenly inhabitants bear the name of God and of the Lamb on their foreheads (14:1; 22:4), and also on earth they have on their foreheads the seal of the Living God (7:2, 3). The promise of Christ is, "I will give thee the crown of life" (2:10); but He also gives the admonition, "Hold fast that which thou hast, that no one take thy crown" (3:11). The works of Christians follow them into heaven (14:13); but Christ says that

[1] Compare *Gebhardt*, pp. 178–184.

true Christians are rich even here (2:9). The Apostle, in strict analogy with the teaching of the New Testament respecting the triumphs of Christians, regards the promises as being on the one hand *fulfilled*, while on the other hand the believer is regarded as acquiring a gradual victory over evil. The promises are continuously fulfilled—in this life, amid struggle and conflict with the external reality; in heaven, immediately after death, in the ideal hidden reality; and in the final perfect state, after the resurrection, in ideal manifest reality. The contents of the promises are everywhere the same; but the measure of their fulfillment in the different stages is various, yet always more complete and glorious.

If we were to enter upon more particular statements with reference to the meaning of the promises given to believers, we might possibly explain them as follows: By the promise in 2:7, that to him that overcometh will be given "to eat of the tree of life, which is in the Paradise of God," is meant that the believer shall have eternal life in blessed communion with God; in 2:10 eternal life is spoken of as "the crown of life," the reward of victory; in 2:11, the thought is that the opposite of eternal life—condemnation, misery and perdition—the second death, can do no harm to the Christian; in 2:17, the hidden manna is the heavenly bread in distinction from the manna in the Wilderness; the new name is the ideal glory of believers; in 3:4, 5, the white garments symbolize purity, holiness, or righteousness; being written in the Book of Life describes the Divine election to eternal life; in 3:12, the inscription of the three names evidently relates to three aspects of the life of the Christian—his consecration to God, his citizenship in the New Jerusalem, and his be-

longing to Christ, with all its deep significance (*cf.* 14:1; 22:4); from 3:21 we learn that the Christian shall share the Divine power and authority with Christ, as Christ does with God.

[ANALYSIS: 1) The promises of God are continuously fulfilled; 2) already on earth; 3) immediately after death; 4) at the final consummation; 5) meaning of the promises.]

CHAPTER VIII.

THE ESCHATOLOGY OF JOHN.

§ 196. *The Method of Presenting the Johannean Eschatology.*

In our presentation of the Johannean doctrine of the Last Things, we will follow in general the same plan that we did in the discussion of the Pauline Eschatology. Instead, however, of presenting the doctrine of the Apocalypse separately, we will add the teaching of John according to his Epistles, thus simplifying the discussion. In this outline we need not enter upon a full exposition of the Apocalypse, nor upon a criticism of the different systems of interpretation,[1] because Biblical Theology has to do mainly with the ideas and doctrines underlying the book. As, however, this book bears directly upon the Last Things, the writer will have to indicate what he believes to be the significance and object of the Apocalypse, and also what he regards the teaching of John to imply.

[1] There are three principal systems of interpretation, according to which the Apocalypse has been expounded: 1) The Preterist; 2) the Continuous or Historical; 3) the Futurist.

According to the *Preterists*, these prophecies apply chiefly to the destruction of Jerusalem, and the history of Pagan Rome. Among the most eminent expounders of this view we may mention Grotius, Bossuet, Calmet, Hug, Herder, Ewald, Lücke, De Wette, Düsterdieck, Bleek, Renan, Reuss, Samuel Davidson, Moses Stuart, Cowles, Desprez and Weiss. Some refer it chiefly to the overthrow of Jerusalem, others chiefly to the fall of the Roman Empire, and still others to both.

[ANALYSIS: 1) Method of the presentation; 2) there will be no attempt made to expound the book fully; 3) three principal systems of interpretation; 4) the Preterists; 5) the Continuous or Historical expositors; 6) the Futurists.]

§ 197. *Concerning Death in General.*

John in all his writings clearly distinguishes between spiritual death (Rev. 3:1; 1 John 3:14),[1] natural death (Rev. 2:10, 23; 9:6; 12:11; 13:3; 18:8; 21:4), and eternal death (Rev. 2:11; 20:6, 14; 21:8; 1 John 5:16).[2]

Spiritual death is the state in which man is, as condemned through sin. It is the opposite of life as blessing and salvation; he who would not abide under condemnation must pass out of death into life (1 John 3:14), and this life can only be found in the Son of God.[3]

Natural death, the end of earthly life, is the punishment pronounced by God upon sin (Gen. 2:17), and over-

The *Continuous* or *Historical* expositors regard the Apocalypse a progressive history of the fortunes of the Church from the first century to the end of time. This school includes the great majority of the Protestant commentators, but they differ widely among themselves in chronology and the application of details. Here we may mention Luther, Gerhard, Bengel, Mede, Vitringa, Faber, Elliott, Gaussen, Wordsworth, Alford, Lee, Auberlen, Hengstenberg, Philippi, Ebrard and Hofmann.

The *Futurist* expositors maintain that the whole book, with the exception of the first three chapters, refers principally to events which are immediately to precede, or immediately to follow, the Second Advent of Christ. The writers of this school usually interpret prophecy literally. Many of those who lay stress on the *Continuous* interpretation of the book reach in many points the same conclusions as the *Futurists*.

[1] 1 John 3:14, "We know that we have passed out of death into life. . . . He that loveth not abideth in death."

[2] 1 John 5:16, "There is a sin unto death; not concerning this do I say that he should make request."

[3] 1 John 5:12, "He that hath the Son hath the life; he that hath not the Son of God hath not the life."

takes all men, but for believers the power of death has been overcome by Christ, because He was dead, and behold now He is alive for evermore, and has the keys of death and Hades (Rev. 1:18)—*i. e.* He has power over death and Hades. In this passage, as well as in Rev. 6:8; 20:13, 14, Hades appears in close connection with death—in fact, as a consequence of death. But in these passages we must distinguish between them. In Rev. 1:18 death is personified and regarded as a possessor of gates. Strictly speaking, death is not to be regarded as a *place*. The *place* of death, which appears closed in with gates, is Hades. In Rev. 6:8 Hades, the place belonging to death, is represented like death itself as a person, following death. In Rev. 20:13, 14 death and Hades appear personified as demoniacal powers, and for believers are abolished (1 Cor. 15:26). They are cast into the lake of fire, and become identical with it—into which also all unbelievers, whose names shall not be found written in the Book of Life, will be cast (Rev. 20:14, 15). In the new heaven and the new earth death shall find no place (Rev. 21:4). Natural death, as the end of this earthly life, is the *first* death, in contradistinction to eternal death, which is the *second* death (Rev. 20:14).

[ANALYSIS: 1) John distinguishes between spiritual, bodily, and eternal death; 2) spiritual death; 3) bodily death; 4) difference between death and Hades; 5) the first and second death.]

§ 198. *The State of the Soul After Death.*[1]

John conceives of the universe as consisting of three great regions—heaven, earth, and Hades (Rev. 5:3, 13),[2]

[1] Compare *Gebhardt*, pp. 42–52, 250–252, 318.

[2] Rev. 5:3, "And no one in the heaven, or on the earth, or under the earth, was able to open the book."

and in this he agrees with Paul (Phil. 2:10).[1] Heaven is above the earth, and is conceived of as the ideal sphere of existence; earth is the sphere of the development of the struggle between heaven and hell; and the lower world, or Hades, is the antithesis to heaven, the home and center of the power of death and of the Devil.

With John the place of death is *Hades;*—it is the realm of death where sinners find the result of their life. As with Paul so with John, no believer is represented as entering after death into Hades. For Christ, as the Redeemer, has conquered Hades, and He preserves His own from its power (Rev. 1:18). The true interpretation of Rev. 6:8[2] is that the judgments therein mentioned are visited upon unbelievers alone. So likewise in Rev. 20:13–15,[3] those who are raised are unbelievers who are delivered over to the second death. In fact the testimony of the New Testament is explicit, that after Christ's death and resurrection the souls of believers do not enter into Hades, but into heaven, and that the souls of unbelievers alone come under the power of death and Hades.

But John also speaks of this lower world as the *abyss*[4] (Rev. 9:1, 2, 11; 11:7; 17:8; 20:1, 3). It is the

[1] Phil. 2:10, "That in the name of Jesus every knee should bow, of things in heaven, and things on earth, and things under the earth."

[2] Rev. 6:8, "And I saw, and behold, a pale horse: and he that sat upon him, his name was Death; and Hades followed with him. And there was given unto them authority over the fourth part of the earth, to kill with sword, and with famine, and with death (pestilence), and by the wild beasts of the earth."

[3] Rev. 20:13, 14, "And death and Hades gave up the dead which were in them; and they were judged every man according to their works. And death and Hades were cast into the lake of fire. This is the second death, even the lake of fire."

[4] Compare *Gebhardt*, pp. 57–59.

same place as Hades, but is regarded as the present abode of the Devil and his angels, as distinguished from "the lake of fire," which shall become their abode after the judgment (Rev. 20:10).[1] Out of the smoke arising from this abyss come forth the locusts (Rev. 9:1–3), which have over them as king "the angel of the abyss" (Rev. 9:11), which angel, if it is not Satan himself, is one of Satan's chief angels. Out of this *abyss* likewise comes the beast (Rev. 11:7; 17:8), which is the concrete representation of the anti-Christian world-power, and into the abyss the Devil is cast, having been bound for "a thousand years" (Rev. 20:1–3). This abyss is the seat of Satan, where his power centers, where he properly belongs, and from which all his demoniacal powers emanate. It is his true home, where his angels are, from which he proceeds to work upon earth. "As Christ during his sojourn on earth was at home only in heaven, though he had not his residence there, so the Devil abides until the end not in his own place, but on the earth among men; indeed, we may say, that according to the doctrine of the Apocalypse, the whole course of the history turns upon the fact that he is not where he belongs, but at length must be banished thither" (*Gebhardt*). Satan is active on earth now, and will remain so until he shall be bound for "a thousand years" (Rev. 20:1–3), and at the end of this period he shall be loosed out of his prison for a time (Rev. 20:8), and then shall receive his final sentence (Rev. 20:10).

This abyss, which is the home of Satan and his king-

[1] Rev. 20:10, "And the devil that deceived them was cast into the lake of fire and brimstone, where are also the beast and the false prophet; and they shall be tormented day and night for ever and ever."

dom, is identical with Hades, and is the invisible but real world where the souls of the ungodly and the evil angels abide. Here Satan wields his power, and into this kingdom passes the soul of every unbeliever at his death.

On the other hand, it is the definite teaching of John that true believers enter heaven at death. They do not immediately receive their full and final glory, which they do not attain until after the resurrection, but the souls of believers enter immediately into heaven and are with God. This is distinctly implied in Rev. 6:9–11[1] and Rev. 20:4–6.[2] In this last passage the prophet sees two classes of dead believers taking part in the first resurrection: 1) the martyrs, not only those whose souls are under the altar and cry for vengeance (Rev. 6:9–11), but also those additional ones who have for the Gospel surrendered their lives (Rev. 6:11; 13:7, 10, 15; 16:6; 17:6; 18:24); and 2) all other believers who have died in the Lord, whether a natural or violent death (Rev. 14:13, 16). Among these souls are included the innumerable multitude standing before the throne and before the Lamb (Rev. 7:9–17), who were purchased from among men to be the first-fruits unto God and the Lamb (Rev. 14:1–5), who sing the song of Moses and of the Lamb (Rev. 15:2–5). All these passages only prove that according to John all those who die in the Lord, at death immediately enter into

[1] Rev. 6:9, "I saw underneath the altar the souls of them that had been slain for the word of God."

[2] Rev. 20:4, "And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished."

heaven, and are with Christ now, awaiting the hour of His visible return and of their glorious resurrection.

"They have now the salvation which God, through Christ, has imparted to Christians, as is implied in their grateful ascription (Rev. 7:10). And this salvation or blessedness in heaven has a negative and a positive side. On the negative side it consists in freedom from the sufferings of the earthly life. They come out of the great tribulation (Rev. 7:14); they rest from their labors (14:13; 6:11); they shall hunger no more, neither thirst any more; neither shall the sun strike upon them, nor any heat; and God shall wipe away every tear from their eyes (7:16, 17). But while Christians in death leave their sufferings behind them—and here we come to the positive side of their heavenly happiness—"their works follow with them" (14:13). Not the reward of their works; still less do their works follow them to judgment to secure their justification; but "their works," that is, what constitutes them Christians, their Christian nature, which subjectively makes them fit for objective blessedness. It appears also as a positive element of this blessedness, that Christians have palms in their hands (7:9) and are arrayed in white robes. As here on earth they became sanctified or saints, so they are recognized and honored as such in heaven. They stand before the throne and the Lamb (7:9); they are before the throne of God, and and serve Him day and night in His temple (7:15). . . . But to this blessed state in heaven there will yet follow a higher and highest" (*Gebhardt*).

[ANALYSIS: 1) The three regions of the universe; 2) the souls of unbelievers enter Hades; 3) after Christ's resurrection the souls of believers do not enter Hades; 4) Hades is the abyss; 5) it is the seat of Satan's power; 6) the invisible but real world, where the evil

angels are, as also the souls of the ungodly; 7) believers, at death, immediately enter heaven; 8) the blessedness of believers in heaven, in their intermediate state, has a negative and positive side.]

§ 199. *The Universal Preaching of the Gospel.*

It is the distinct teaching of Christ that "the Gospel of the Kingdom shall be preached in the whole world for a testimony unto all the nations, and then shall the end come" (Matt. 24:14). With this John also agrees: "And I saw another angel flying in mid-heaven, having an eternal Gospel to proclaim unto them that dwell on the earth, and unto every nation and tribe, and tongue and people; and he saith with a great voice, Fear God and give Him glory, for the hour of Judgment is come" (Rev. 14:6, 7).

It is the common opinion that this universal preaching of the Gospel brings about the conversion of the whole world before the personal coming of Christ. The question is not whether God is not able to bring about this glorious result by the preaching of the Word, but the question is purely and simply what the Word of God teaches as to the result of the preaching of the Gospel to the whole world at the time of Christ's Coming in Glory. The Bible gives us a very explicit answer, and no doubt whatever need rest in our mind. When Christ shall make His visible appearance in glory the wickedness of the earth shall be great. There is not a single passage in the whole Bible where it is stated that the whole world shall be converted before Christ's Second Coming. The Apocalypse everywhere implies that supreme wickedness shall exist on the earth until the very end. Let any one read the terrible descriptions given of the end of the world in Rev. 6:12–17; 11:15–19; 14:18–20; 16:17–21; 19:11–16, and ask himself

what is thereby implied. And all this is in perfect harmony with the teaching of Christ, of Peter, and of Paul. Christ does not say in Matt. 24:14 that the whole world shall be converted before the end, but he does say that the Gospel shall be preached—1) "in the whole world;" 2) "unto all the nations;" 3) "for a testimony." That is, all shall have an opportunity to accept the Eternal Gospel, but it does not follow that all will accept it. It will be a witness against those who reject it. It will bring on a crisis of either life or death. In perfect agreement with this is the statement of John in Rev. 14:6, 7.

That evil and unbelief shall increase and be on the earth until the end, until Christ comes in glory, is also in harmony with the doctrine of the manifestation of Antichrist, whom Christ shall slay at His coming. This also agrees with the doctrine of Antichrist as taught by John in his Epistles (1 John 2:18, 22; 4:3; 2 John 7).

In a summary we may state that John distinctly teaches—1) that the Gospel must be preached throughout the *whole* world as a testimony before the end comes; and 2) that the effect of the preaching of the Gospel will be a dividing of the inhabitants of the earth into two great camps—*a*) that of the saints, who keep the commandments of God, and the faith of Jesus (Rev. 14:12); and *b*) that of the worshipers of the beast and his image (Rev. 14:9, 10).

In other words, the two great signs of the Coming of Christ are—1) the universal spread of the Gospel; and 2) the great apostasy of the latter times.

[ANLYSIS: 1) There must be a universal preaching of the Gospel before the Coming of Christ; 2) this does not imply that the whole world shall be converted before His Coming; 3) supreme wickedness shall exist until the very end; 4) the teaching of Matt. 24:14;

5) this is in harmony with the teaching concerning the manifestation of Antichrist; 6) the two great signs of the Coming of Christ.]

§ 200. *The Future of Israel.*

The doctrine of the Apocalypse can be developed without attempting to expound its meaning in detail, and without entering into a discussion of the various interpretations, Preterist, Continuous Historical, or Futurist. But the perspective and aim of the book, as viewed by the student, will vary according to the system of interpretation followed. The writer holds that the book itself already decides for us how we are to view its contents. It is "the Revelation of Jesus Christ, which God gave unto him to show unto his servants, even *the things which must shortly come to pass*" (Rev. 1:1); "Write, therefore, the things which thou sawest, and *the things which are*, and *the things which shall come to pass hereafter*" (Rev. 1:19); "Come up hither, and I will shew thee *the things which must come to pass hereafter*" (Rev. 4:1).

In general we may say that, from Rev. 4:1 onward, we have a description of what was future not only in John's time, but also of that which now still largely lies in the future; for these visions and prophecies mainly refer to the end of all things. It is also important to make up our minds whether the visions themselves represent one consecutive series of events, or whether they are to be divided into groups, each of which extends to the end of time. For the purpose of Biblical Theology it matters very little whether the seventh seal is suppposed to contain within it as sub-divisions the seven trumpets, and the seventh trumpet to comprehend in like manner the seven vials, or whether we

accept the *recapitulation* theory, that each group of visions contains a prophecy reaching from the prophet's time to the end of the world. The writer, however, cannot but come to the conclusion that the prophet at least five times gives us a description of the end (Rev. 6:12–17; Rev. 11:15–19; Rev. 14:18–20; Rev. 16:17–21; Rev. 20:11–15), and this would favor the view that the five groups of visions (Rev. 5:1—8:1; 8:2—11:19; 12:1—14:20; 15:1—16:21; 17:1—20:15) contained in the main body of the book (Rev. 4:1—22:5), in a general way, refer to events parallel to one another, each one culminating in a vivid description of the final end.

Another important question, separate from the symbolical character of the book, must be settled. In our method of interpreting this prophecy of the end, are we to insist on the grammatico-historical meaning and teaching of the Apocalypse, or are we to spiritualize all its statements? Are the promises and statements concerning "Israel" to be taken spiritually as referring to the Christian Church composed of true believers, whether Gentiles or Jews, or do these promises when given to Israel in particular refer to the national Israel, to the Jews as a separate people? If we are to be guided by the fulfillment of the prophecies of the Old Testament concerning the Messiah and consider how in every case, referring to the first Advent, they have been *literally* fulfilled, surely no fault ought to be found with those who believe that the direct and positive assertions of God's Word concerning the Second Coming of Christ, as recorded in the Old and New Testaments, will also be literally fulfilled, in so far as they do not come in conflict with the nature of God's Kingdom as presented in the New Testament. There

is a bare realism which would restore "the beggarly elements" of Judaism, but of which the Apocalypse knows nothing.

A careful study of all the references to Israel in the Apocalypse, especially Rev. 7:1—8 and 11:1–13, leads us to the conclusion that John, like Paul, takes it for granted that in close connection with the Coming of Christ, Israel as a nation shall be converted. It is evident that we need not to lay too much stress in Rev. 7:1–8 on the literal number of 144,000, but this vast multitude represents the Jewish believers, which form the nucleus of the Christian Church during the great apostasy, and which must endure the trials of the day of Antichrist. This company of sealed servants of God are regarded as being on earth, in contradistinction to the innumerable multitude of Rev. 7:9–17, which are conceived of as in heaven. This final conversion of the Jews probably will take place at the time of the great tribulation (Rev. 11:1–13), after which follows the Messianic Judgment and the end of the world (Rev. 11:14, 15). There are others, however, who maintain that this "conversion of the Jews" will be brought about by the Coming of Christ, and that this event will be one of the features of the Millennium.

[ANALYSIS: 1) The aim of the Apocalypse; 2) its prophecies are mainly unfulfilled; 3) the book is not to be interpreted as if the events are to follow each other in chronological order; 4) the visions in the main run parallel to one another; 5) we have at least five descriptions of the final end; 6) we are not to spiritualize all its statements; 7) nor to insist on too literal an interpretation; 8) all the prophecies, however, in the Old Testament, referring to the first Advent of Christ, have been literally fulfilled; 9) John takes it for granted that in connection with the Coming of Christ, there shall be a national conversion of the Jews.]

§ 201. *The Great Apostasy and the Great Tribulation.*

The Church, before the end, is not only to have a large external development and to be spread over the whole earth, as depicted by Christ in the Parable of the Mustard Seed (Matt. 13:31, 32), but it is also to have an inner development of faith, as indicated by the Parable of the Leaven (Matt. 13:33). The external development is brought about by the preaching of the Word (Matt. 24:14), and although the Gospel everywhere will bring about a separation between the Kingdom of God and the Kingdom of Satan, and the larger number shall reject the Gospel, still believers shall be found among all the nations of the earth. The inner development consists of a deeper apprehension of the contents of revelation, a firmer reliance upon the promises of God's Word, a more earnest zeal, and a closer communion with God; and although the Word of God alone can work such a deep faith and consecration to God, it shall be brought about, as the end draws near, by the great apostasy and the great tribulation.

In the Apocalypse it is everywhere implied that there shall come before the end a great apostasy. Not only shall "the whole earth wonder after the beast," "and all that dwell on the earth worship him, every one whose name hath not been written from the foundation of the world in the Book of Life of the Lamb that hath been slain" (Rev. 13:3, 8), but it is also implied that many believers shall become cowardly and faithless (Rev. 21:8), shall be deceived (Rev. 13:14–16), and shall receive the mark of the beast upon their forehead and upon their hand (Rev. 20:4). Christians shall be tried and many believers shall not only be overcome by the pressure of false doctrines, but also by the

temptations of the flesh (Rev. 16:15). So likewise, in his first Epistle, John regards apostasy as a sign of the last times (1 John 2:18, 19), and this also agrees with the teaching of Christ, "howbeit when the Son of Man cometh, shall he find faith on the earth?" (Luke 18:8). Compare also Luke 17:26–30; Matt. 24:37–39; Matt. 24:24; and the Parable of the Ten Virgins (Matt. 25:1–13). Of this apostasy Peter speaks (2 Pet. 3:3, 4), and Paul in prophetic vision sees the evils of the last days coming upon the world (2 Thess. 2:1–12; 1 Tim. 4:1–3: 2 Tim. 3:1–9; 4:3, 4).

But the time of the great apostasy is also the time of the great tribulation for the saints. If we follow closely the history of the development of the end, as given in the Apocalypse, we find that believers are tried by Satan through false doctrines and grievous persecutions; but these temptations appear greatly intensified in the visions of the two beasts as recorded in Rev. 13:1–18. So great is this tribulation that John foresees that all that dwell on the earth, save those whose names are written in the Book of Life, will worship the beast (Rev. 13:8).

We are not to understand the sealing of the servants of God in Rev. 7:3, 4, to signify that believers shall not experience the calamities coming upon the world, but this sealing designates the unchangeable firmness of their election (Matt. 24:21–24), which is not affected by the trial of the last great tribulation. The sealing does not designate preservation from tribulation, but victory over tribulation.

That believers will have to endure such great tribulation can also be seen from John's description of those who have overcome the trials of the Last Day. In his Vision of the Glassy Sea (Rev. 15:2, 3), John

sees those "who had come victorious from the beast" standing by the glassy sea, having harps of God, singing the song of Moses and of the Lamb. He also sees "the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand." Everywhere it is implied that believers will have to endure great tribulation in the last times (Rev. 7:14), and in this "is the patience and the faith of the saints" (Rev. 13:10).

[ANALYSIS: 1) The teaching of the Parable of the Mustard Seed; 2) of the Parable of the Leaven; 3) the Great Apostasy; 4) which is also the time of the great tribulation; 5) believers will have to endure this great tribulation.]

§ 202. *The Antichrist.*

In the last times there shall develop a trinity of evil, the Dragon (Rev. 12:3, 9, 17), the beast with ten horns (Rev. 13:1–10), and the beast with two horns (Rev. 13:11–18), the last known also as the false prophet (Rev. 16:13; 19:20; 20:10). The dragon is Satan, the Anti-God; the beast is Antichrist; and the false prophet is the opponent of the Holy Spirit, the anti-Spirit, bearing witness to the first beast as the Holy Spirit bears witness of the Son.

The beast of Rev. 13:1–8 is the same one that is referred to in 11:7, and more fully described in 17:3, 7–18, and is evidently identical with the beast of Dan. 7:7, and seems, in the first place, to designate some anti-Christian world-power, either political or spiritual, possibly as Gebhardt maintains, "a definite individual empire, the latest and most extreme, reproducing in itself all earlier phases of the world's enmity to God; or, the

last and most remarkable of all empires, the climax and complement of all that had existed before it." But from a careful study of the description of the beast in Rev. 17:7–18, it is equally clear that John does not so much conceive of an empire as of an *individual person.* That explanation which finds everywhere only an empire, fails as much as that which finds everywhere only an individual person. As the individual forms of the anti-Christian world-power finally culminate and unite in one empire, which is called "the Beast," so likewise, in the development of this empire, the anti-Christian world-power shall culminate finally in one King, the eighth, the personal Antichrist, which John also describes as "the Beast," which "goeth into perdition" (Rev. 17:11), recalling the language of 2 Thess. 2:3.

The beast of the two horns (Rev. 13:11–18), known also as the false prophet (Rev. 16:13; 19:20; 20:10) has no direct counterpart in Daniel, but has much in common with "the little horn" of Dan. 7:8, although there are some who would identify the first beast with "the little horn" of Daniel. This second beast possibly represents anti-Christian prophecy in the last times, converging finally into an individual person (Rev. 13:13; 19:20), who shall prepare the way of Antichrist and assist in carrying on his work. In fact, it seems as if the idea of Antichrist in the Apocalypse is represented under two figures—those of the beast and of the false prophet—the first representing the *political* anti-Christian world-power, and the second the *spiritual* anti-Christian world-power, and that both have Satan as their source. To the first beast Satan intrusts all his power and dominion over the world, and the second beast seduces the inhabitants of the earth by its lying

wonders to worship the first beast (Rev. 13:12, 14, 16). There is but one outcome to all this anti-Christian development of the last days: "And the beast was taken, and with him the false prophet that wrought the signs in his sight, . . . they twain were cast alive into the lake of fire that burneth with brimstone" (Rev. 19:20).[1]

So likewise, in his Epistles, John speaks of the last day as being recognized by the coming of Antichrist (1 John 2:18). He takes it for granted that the Second Coming of Christ cannot come until the God-opposing and Christ-hating power (1 John 2:22, 23) has become concentrated in the highest degree in an historical appearance. His readers have heard from him that Antichrist comes (1 John 2:18; 4:3). Corresponding to the two-fold form of anti-Christianity as described in the Apocalypse, of a God-hostile, worldly power and of false prophecy, John lays special stress on false prophecy as one of the marks of the Antichrist (1 John 4:1, 3; 2:22; 2 John 7). In his Epistles John, however, gives us rather a practical application of the doctrine of Antichrist than a formal statement of it. He warns his readers that the spirit of Antichrist was then already existing, although his coming was still future, and that all who denied the Messiahship and Sonship of Jesus were antichrists, as being types of the final Antichrist who was to come.

[ANALYSIS: 1) The trinity of evil; 2) the beast with ten horns is Antichrist; 3) Antichrist is conceived of as a political or spiritual world-power; 4) as well as an individual person; 5) the beast of the

[1] Lechler regards the first beast of Rev. 13:1–8 as "the world-power at enmity with God, the whole kingdom of the world as opposed to the Kingdom of God," and the second beast or the false prophet (Rev. 13:11–18) as "wisdom and intellect at enmity with God."

two horns or the false prophet represents anti-Christian prophecy; 6) also developing into an individual person; 7) both beasts have Satan as their source; 8) the outcome; 9) John also speaks of this two-fold form of anti-Christianity in his Epistles.]

§ 203. *The Second Coming of Christ.*

The Second Coming of Christ in glory is the great theme of the Apocalypse. Christ indeed speaks of every great visitation upon the Church or the individual as a Coming of the Lord, whether at one time it is a manifestation of chastisement (Rev. 2:5, 16; 3:3), or at another of gracious blessing (Rev. 3:20); but it is unanimously agreed that the great theme of the Book of Revelation is the Second Advent.

John gives us certain intimations as to the *time* of Christ's final appearance, but he is faithful to the eschatological principle, expressed in Christ's prophecy of the Last Times as recorded by the Synoptists, and as taught by Paul in his Epistles to the Thessalonians. The time and hour of Christ's coming is known to God only, and the prophet simply describes the times of the end immediately preceding the glorious appearance of Christ. The Holy City shall be trodden under foot by the nations forty-and-two months (Rev. 11:3); the two witnesses shall prophesy a thousand two hundred and three score days (Rev. 11:3); the woman (the Church) is to be nourished in the place prepared for her in the wilderness for the same period (Rev. 12:6), even "for a time, and times, and half a time" (Rev. 12:14), and power is given the beast from the sea or Antichrist "to continue forty-and-two months" (Rev. 13:5). All these periods seem to be synchronous, and the same as "the time, the times and half a time" spoken of by Daniel (7:25; 12:7). Probably it is best to regard this period as the time immediately before the end, when

the enmity of the world has increased to its highest intensity, when the persecution of the righteous have reached their utmost limit, when the Divine plagues attain their most terrible development, during which time the proclamation of the Gospel, with a view to repentance, will become universal (Rev. 14:6, 7).

The Apocalypse contains a threefold representation of Christ's Advent. In the first place, it is an unquestionable fact that the coming of Christ is described as a visible thing in connection with great events taking place on the visible world. "Behold, he cometh with the clouds; and every eye shall see him, and they which pierced him; and all the tribes of the earth shall mourn over him" (Rev. 1:7). His coming "with the clouds" (Dan. 7:13; Matt. 24:30; 26:64) does not denote so much the glory of His coming as the terror of that Great Day (Rev. 11:12, 13; 14:14–16).

John gives us another representation of the Second Advent in Rev. 14:14–20. It is highly probable that the Harvest here spoken of (Rev. 14:14–16) refers to the ingathering of the saints (compare Mark 4:26–29), to the reaping of the fruit of the preaching of the Eternal Gospel mentioned in Rev. 14:6, 7; while the vintage and the treading of the wine-press refers to the ingathering of the wicked (Rev. 14:17–20).

But the Advent is placed before us in the most concrete and definite form in Rev. 19:11–21, the beginning of the passage which describes the final consummation, the history of which is given in consecutive order in Rev. 19:11—22:5. This representation of the coming of the Lord for the final struggle with his enemies, and of the struggle itself, rests upon a combination of Old Testament descriptions of the Judgment, as given in Isa. 63:2, 3 and Ezek. 39:17–20.

The returning Christ will first of all make vigorous war upon all his enemies, and will victoriously overcome them. As Babylon, the great world-city, already had been judged and destroyed (the actual overthrow is assumed to have taken place between the events recorded in Rev. 18:24 and Rev. 19:1), so Christ himself at His appearing will execute the merited judgment upon all who oppose Him. The Antichrist and the false prophet shall be taken and cast alive into the lake of fire that burneth with brimstone (Rev. 19:20), and their adherents shall be killed (Rev. 19:21).

The great question to be decided respecting the Second Coming of Christ is whether it will *precede* "the thousand years," spoken of in Rev. 20:1–9, or not. The answer to this question depends on the view we take of the relation of the twentieth chapter to the preceding one. Those who maintain that the twentieth chapter takes up and continues in historical order the narrative of the nineteenth chapter hold that the Second Advent of Christ is to precede the Millennium. This seems to be the most natural interpretation of this much controverted question. To avoid this conclusion others maintain that in Rev. 20:1–9 we have simply a recapitulation of events dating from the First Advent of Christ, and that "the thousand years" here spoken of are already past, or refer figuratively to the long duration elapsing between the First and Second Advent.

We here come to certain theological problems pertaining to the events of the Last Day, which cannot be definitely solved by the light and insight which the Church now has. These much-discussed topics refer, in general, to the time and circumstances of Christ's Coming, the length of the Last Day, the nature of the

Millennium, and of the First Resurrection. Most diverse views are held by the most reverent and earnest seekers after the truth. This diversity of views arises partly from the fact that the perspective of prophecy is not clearly understood, and partly because of the various methods of interpretation in vogue.

The questions upon which the most diverse views are held are these:

1) Is the Millennium past or future?

2) If future, shall Christ come before the Millennium spoken of in Rev. 20:4–6, or after?

3) If His coming is pre-millennial, shall we expect a two-fold coming of Christ—one to set up His Kingdom, and another to Judgment?

4) If Christ comes before the Millennium, is the Resurrection spoken of in Rev. 20:4–6, literal or spiritual?

5) If literal, does it include *all* believers, or only the special class spoken of in Rev. 20:4?

6) Are the thousand years to be taken literally, or does this period of time designate only an indefinite period?

7) Shall the risen ones reign with Christ over the earth *from* heaven, or shall Christ and these risen ones dwell *on* earth?

8) Does the Last Day cover a long prophetic period, and are we to distinguish between two resurrections, with the Millennium intervening, or not?

9) Does the second resurrection spoken of in Rev. 20:13–15 consist of believers and unbelievers, or of unbelievers alone?

10) What is the nature of the Millennial reign of Christ over the earth simply spiritual, or is an earthly kingdom to be set up with its center at Jerusalem?

11) Are we to take the whole passage, Rev. 20:1–10, in a spiritual and symbolical sense, or in a literal sense?

There are those who deem it of the most vital importance to make a definite answer to all these questions, and pronounce harsh judgments on every one that does not hold exactly the same opinions that they have on these speculative topics. But to all such we can only say that although God by means of His prophecies would in advance prepare us for the great events that shall yet come to pass, still we are unable to form to ourselves an exact and perfectly clear idea of them until their accomplishment. The great central facts are most definitely revealed:—Christ shall come again in glory and with great power; there shall be a resurrection of believers and unbelievers; there shall be a judgment; men shall receive reward or punishment according to their works; there shall be a new heaven and a new earth; believers shall inherit eternal life; eternal death shall be the lot of unbelievers;—but as to the exact order of events, and the nature of the Millennium, and the time it takes for the carrying out of God's plan with reference to His kingdom,—on these and the other much disputed points, it is best if with patience and faith we await the times of the fulfillment of the words of prophecy, for we need not doubt their fulfillment: "Heaven and earth shall pass away, but my words shall not pass away" (Matt. 24:35); "These words are faithful and true; and the Lord, the God of the spirits of the prophets, sent His Angel to show unto his servants the things which must shortly come to pass" (Rev. 22:6); "I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto them, God shall add unto him the plagues which are written in this book: and if any

man shall take away from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the Holy City" (Rev. 22:18, 19).

As the time of the fulfillment of these events draws nearer, the Church and individual believers may be able to understand and comprehend more fully than now.

As introductory to the next two sections, we will quote a few eminent commentators to show how they interpret the events recorded in Rev. 19 and 20:

Godet: "We approach the moment when Christ shall arrive and free His Church from the hands of the enemy. It is described in all its magnificence in Rev. 19:11–21. It is this event which St. Paul announces in 2 Thess. 2:8. . . . This supreme act is accompanied with the resurrection of those among the faithful who have died, and the glorification of those who are still alive; and it is followed by a state of affairs in which the reign of God can be perfectly realized among mankind, and Christianity develop all its blessings, spiritual and terrestrial. It is the reign of a thousand years—the Sabbath of humanity on earth—after its long week of work. Nothing in this apocalyptic picture compels us to assume that the Lord shall be visibly present on earth during this whole epoch; it is His Spirit that shall reign and glorify Him. At the end of this period Satan, who as yet is only bound, shall try once more to destroy the work of God, but he shall only give the signal of his own final punishment, which is accompanied by universal judgment (Rev. 20:7–10, 11–15). The terrestrial state founded on the day of Creation (Gen. 1) now gives place to the new heaven and the new earth (Rev. 21), in which God is all and all." At another place he says: "In Rev. 20: 1–10, before the mention of the general resurrection and the Final Judgment

(Rev. 20:11–15), we are told of a special resurrection of the martyrs and of those who had not received the mark of the beast, also of a judgment which shall be committed to them, and of their reigning with Christ a thousand years. This crisis in human history is brought on by a glorious appearance of the Lord and of the armies of heaven, of which we have a splendid description in Rev. 19:11–16. All this seems to imply that, before the general resurrection and the Final Judgment, there will be a visible appearance of Christ on the earth, and a resurrection of believers; after that a period of extraordinary blessing to the world. In Rev. 20:7–10, we read that a last revolt will take place before the glorious Final Coming of the Judge." Again, "The teaching of the Apocalypse is exactly the same under a dramatic form as that of Paul under a didactic form. Both alike present the following order of things to come: A visible appearance of the Lord accompanied by the resurrection of the faithful, and followed by the reign of believers and the judgment of visible powers (here 1 Cor. 6:2, 3). At the close of this reign and of this judgment exercised by the faithful will come the general resurrection and the Final Judgment. We find this identical conception in both the Sacred writers. It places the Millennium between a visible *Parousia* of the Lord and the general resurrection followed by the Final Judgment."

Delitzsch: "The New Testament Apocalypse represents 'The Last Things' in their future successive temporal order and relations. It is, in this respect, the key to the entire prophetic word—for example, in the beautiful prediction in Isa. 24–27, which lifts itself up even to the destruction of death through victory. The triumph and the glory of that time form the Millennial

age. I believe in the literal reality of this apocalyptic picture without pressing slavishly the letter (1 Cor. 13:12). I am, therefore, a Chiliast; but the *Damnamus* in the seventeenth article of the Augustana does not hit me."

"According to Rev. 19:11–21, the *Parousia* of our Lord precedes the Millennium (Rev. 20:1–6). He comes and destroys the Antichrist (Rev. 19:19, 20; 13:1, 6, 7; 2 Thess. 2:8; Isa. 11:4). Then Satan is bound and a Sabbath-time, a "Sabbatismos" (Heb. 4:9), begins which is the prelude to a blessed eternity. But even this blessed time of peace is interrupted and declines. Once again the power of the wicked one rages against the Kingdom of Christ on earth; and now, finally, all temporal history closes with the judgment of fire from God, and with the general resurrection. At this point the Apocalypse says nothing of the *Parousia* of the Lord; but we know that the Final Advent of the Lord, as Judge of the world, connects itself with what we read in Rev. 20:9–15."

With reference to Rev. 20:4–6, Delitzsch says: "Is it conceivable that the Glorified Lord will permanently dwell upon the old unglorified earth? Is it conceivable that the Risen One will continuously associate Himself with men who still have 'flesh and blood,' which cannot inherit the Kingdom of God? Bengel could not conceive of that; and as little could Jacob Boehme, the German philosopher, whose tendency was realistic, and whose mind was also given to mystery. I have always preferred the exegesis of Bengel, according to which Rev. 20:4, "they lived, and reigned with Christ a thousand years," indicates a reigning of ascended saints who rule, with Christ, from heaven. The view that our Saviour will set His throne in the Jerusalem of the old

unglorified earth, and rule from there, seems to me a crass Chiliasm. And, although I am a friend of Israel, yet Christ, exalted to the Right Hand of God, is to me so much a supernatural Son of Man that I believe in no reproduction of the Old Testament earthly national theocracy."

Auberlen: "When the security of the world-power, and the distress of the people of God, have reached the highest point, then, as a thief in the night, *the Lord Jesus Christ shall appear from heaven*, put an end to the whole course of this world, and establish His kingdom of glory upon earth. This coming of Christ must be carefully distinguished form His coming to the Final Judgment. . . . The expression *Parousia* of Christ denotes, in the New Testament, this advent, and it alone; and this Second Coming of Christ, viewed in connection with the kingdom established by it upon earth (the Millennial) occupies a much more prominent position in the biblical mode of conception than in that of the modern church. . . . This appearance, which shall be accompanied by corresponding powerful natural phenomena, is described in Rev. 19:11–16; and then follows in verses 17–21 the destruction of the *anti-Christian power of the beast and of the fasle prophet.* . . This judgment puts an end, for all times, to the beast; it is destroyed from off the earth; the world-kingdoms, in the form they had previously, now cease forever; the history of the world assumes now a character totally different from its character hitherto. In place of the kingdom of the beast comes the Kingdom of the Son of Man, and His saints. . . .

"The first thing the Apocalypse tells us concerning the Millennial Kingdom is the binding of Satan, and that he is cast into the bottomless pit, and shut up (Rev.

20:1–3) . . . Humanity will be freed, as it were, from a nightmare, which weighed on it. Everything good will develop freely; and though sin will not be absolutely abolished—for men will be still living in the flesh upon the earth—sin will no longer be a universal power. . . . And this leads us to the second point. The Apocalypse states, as a characteristic feature of the Millennium, that the earth *is governed by Christ and His transfigured Church.* . . .

"Among the saints who are called to reign with Christ, the martyrs of ancient and modern times are mentioned first; they became most like to the Lord Jesus in their suffering and death, and are, therefore, nearest Him in His life and reign. . . . Next to the martyrs are mentioned all who had not worshiped the beast, be it in more remote times or in the last days. Our passage refers, indeed, to the whole congregation of believers, who are born of God, even all the children of God (Rom. 8:17) . . . These have been with Christ in heaven, but appear now with Him, and are then no longer invisible (2 Thess. 1:7–10; Rev. 17:14). But in order that they may become visible, they are clothed in the moment of their appearance with their bodies, which are pervaded by heavenly spirit and life-power, and are spiritual bodies, and thus they pass completely into the perfect life of transfiguration. This is the *first* resurrection (Rev. 20:4–6) as distinguished from the second, or general resurrection (Rev. 20:12). . . . Those who are thus raised are ordained to be a blessing to their brethren who are still in the flesh. They do not only live in the highest sense of the word, but they likewise reign with Christ a thousand years (Rev. 20.4). After having gathered His Church, and after having taken His Bride to Himself, Christ

returns with her to heaven. Earth is not yet transfigured, and can, consequently, not be the locality meet for the transfigured Church. But from heaven the saints now rule the earth, whence we may conclude that one of the glories of the Millennium shall consist in the much freer and more vivid communion of the heavenly and earthly churches in particular, and the lower and higher world in general; a type of which state may be seen in the forty days of the Risen Saviour, during which He appeared to His disciples. . . .

"It is, then, that Christianity will pervade the world and all relations of life in spirit and in truth; the union of the royal and priestly office in the ruling saints will be mirrored in the kingdom upon earth in the union of Church and State—that is, in the *Kingdom* of God, as distinguished from the mere Church, which is at present still the form under which Christianity exists."

Luthardt takes a somewhat bolder position. In his brief commentary on Revelation (Rev. 20:3), he says: "The thousand years of the binding of Satan cannot lie in the past — say, for example, in the time of the German Empire, from Charlemagne 800 A. D. to 1806; for Satan was not then bound, but loose in Rome and elsewhere, and Luther himself caused the Church to sing:

"And check the stroke of Pope and Turk."

Consequently, here a period of the future is meant, in which no longer Sin, but Christ and His Word, shall be the controlling power in history, although the obedience shown by all may not be the inner obedience of the heart."

On *ver. 4.* "*They sat upon them*"; "to take part in the rule of Christ"; "*and judgment was given to them;*"

"that is, power of judging, as the Judges of Israel had, also dominion over the earth (Ps. 2:10; compare Matt. 19:28); "*And I saw the souls of them that had been beheaded;*" "that is, the martyrs. Satan may kill, but Christ will raise to life;" "*And they lived;*" not spiritually in bodily life, for the expression refers to dead believers. . . . The words can only be understood of a bodily resurrection, but of course in a glorified body;" "*And reigned with Christ a thousand years;*" "This is consequently a great era of the rule of Christ and of His faithful ones, raised from death and glorified —a rule on earth, an era of the Church triumphant."

Ver. 5. "*The rest of the dead lived not;*" "This is consequently not the general resurrection of the dead;" "*This is the first resurrection;*" "of faithful believers, which precedes the general resurrection of the dead, so that between the two lies the era of the Church triumphant."

Ver. 6. "*And they shall reign,*" "regally on earth, over the rest who live upon earth;" "*With him a thousand years:*" "Here consequently is taught the so-called Chiliasm—*i. e.* the rule of Jesus Christ and His glorified Church of faithful confessors over the rest of mankind . . . which is to follow the present course of the world and the resurrection of the righteous. By the thousand years is meant a great world-day. Not a fleshly rule (compare *Augsburg Confession*, Art. XVII), but a spiritual, heavenly reign of peace and state of blessedness on earth—of which, indeed, inasmuch as it does not pertain to the present order of things, we have no conception, nor can we frame any idea. But we may be satisfied that we shall ever be with Christ, and that He will glorify His Church before the world—a doctrine which in the first three centuries be-

longs to orthodoxy, but was allowed to decline subsequently. For, as Bengel says: 'When Christianity had attained through Constantine the upper hand in the world, the hope of the future became greatly weakened by the enjoyment of the present.' The doctrine thereby fell into the hands of the fanatics, and was basely perverted."

Düsterdieck, who is a Preterist, in his Commentary on Revelation, says: "With respect to what is said in Rev. 20:1–10, we must distinguish between the unprejudiced establishment of the exegetical results and the theological judgment of what is found based upon the analogy of Scripture; and only from the former can we arrive at the latter. The exegetical comprehension of *vers.* 1–10, as a whole and in its details, has its most essential condition in the recognition of the fact that what is here described lies immediately *before* the proper judgment of the world (Rev. 20:11–15), and *after* those judicial acts of the final catastrophe which are described in Rev. 19:19–21—*i. e.* in other words, every exposition must utterly fail which in *vers.* 1–10 maintains a *recapitulation*, which can occur only if the interpretation here be also allegorical."

We will close this citation of different interpretations of Rev. 20:1–10, by quoting some passages from Starke's *Synopsis:*

"The thousand years of the binding of the Dragon and the reign of Christ and His saints are properly years. There is no reason why we should deviate from a literal interpretation. If we explain them of the past, we shall involve ourselves in inextricable difficulties. Still less can they be referred to eternity, because verses *seven* and *eight* indicate their completion, and show what will occur after the thousand years are ex-

pired." Then follow three reasons why we should abide by the literal interpretation.

"These thousand years are not past, but still future. If we date them from the Birth of Christ, or from the Resurrection of Christ, or from the transition of the Gospel to the Gentiles, or from the destruction of Jerusalem, or from Constantine, etc., we are involved in inextricable difficulties." Then follows a discussion under five heads proving that such a view is contrary to the Scriptural teaching.

"But the thousand years are *still future;* for in them Satan is to be bound, no longer to deceive the nations; for no period can be shown in which the Church was thus free from the persecution and deception of Satan, and enjoyed such distinction as the reign of the saints for a thousand years demands. The fall of Babylon and Antichrist, which immediately precedes this (Rev. 19:21), has not yet occurred." . . .

"The Literalists understand a literal resurrection as here spoken of. This resurrection is shown:

1) By the text (Rev. 20:6), for although John saw only *souls*, yet this was the reason that the souls, which hitherto had been in a certain degree of heavenly joy, now united with their bodies, are, by such union, to be transplanted into still greater joy and glory. He does not say the *souls* lived and reigned, but he speaks of the *whole* person. They became alive by union of the soul with the body, and reigned with Christ a thousand years. That the Greek word used means 'they came to life' is clearly seen from Rev. 2:8."

2) By what follows the text, for it is not said, *ver.* 6. "Blessed and holy is the *soul* that hath part in the first resurrection," but speaks of the *whole person*, consisting of soul and body, which has part therein;" . . .

3) "By other passages of Scripture." Here follows a long discussion, and among other passages, the writer especially expounds Luke 24,14; John 5:28; 6:39, 40, 44, 54; 1 Cor. 15:23–26.

4) "By the exposition of the oldest Church Fathers, who lived nearest the time of the Apostles." He then appeals to the views of "Papias, Justin, Irenæus, Tertullian, Victorinus, Lactantius—orthodox men, who, according to the testimony of Justin, understood this passage to refer to a proper bodily resurrection." Among others, he also refers to the views of Dannhauer and Selneccer among the Lutherans.

Then follows a clear presentation of the objections urged by Preterists and Allegorists to this literal interpretation, and the writer closes the exposition in these words:

"Thus, the reader has the various expositions, with the reasons *for* and *against*. He who thinks he can make the Preterist and Allegorist interpretations agree with the text and parallel passages, it is to be hoped, *will have at least so much Christian modesty* as not to accuse a man, who prefers the literal interpretation—that of the Church Fathers, of a bodily resurrection of the martyrs to the kingdom of glory—*as guilty of heresy in doctrine*."

[ANALYSIS: 1) The Second Coming of Christ is the great theme of the Apocalypse; 2) the time is known to God alone; 3) John describes mainly the times immediately before the end; 4) the Apocalypse contains a three-fold representation of Christ's Advent; 5) the most concrete and definite description is given in Rev. 19:11–21; 6) this Coming seems to be pre-Millennial; 7) certain questions pertaining to the Last Day cannot be definitely settled; 8) most diverse views are held by most reverent theologians; 9) eleven disputed points; 10) many points, however, pertaining to the Coming of Christ, the resurrection, and the judgment, are clear; 11) as the

times of fulfillment draw nearer we may be better able to understand; 12) Godet's interpretation of the events of the Last Day; 13) the views of Delitzsch; 14) of Auberlen; 15) of Luthardt; 16) of Düsterdieck; 17) explanation given in Starke's *Synopsis*.]

§ 204. *The Millennium.*

When Christ comes in glory as King of Kings and Lord of Lords (Rev. 19:16), His appearance brings destruction to His enemies, and glory to His saints. All the enemies of Christ shall be overcome (Rev. 19: 19–21). Antichrist and the false prophet shall be cast alive into the lake of fire (Rev. 19:20), and immediately after this the author and prince of all evil, the Dragon, the old serpent, which is the Devil and Satan, is cast into the abyss, where he is confined and bound during "a thousand years," in order that he may not be able to deceive the nations during this period (Rev. 20:2, 3).

At the resurrection of Christ and His exaltation to the Right Hand of God, the kingdom of Satan received a great blow; and Satan, the deceiver of the whole world, was cast down to the earth, and his angels with him, and their place was no longer found in heaven (Rev. 12:7–10). And although Satan has been overcome, and the believer is free from his dominion, still Satan is the prince of this world; and though his home and the seat of his kingdom is in Hades, he still exercises his power largely on earth, and in this our present dispensation it can truly be said: "Woe for the earth and for the sea: because the Devil is gone down unto you, having great wrath, knowing that he hath but a short time" (Rev. 12:12). But at Christ's coming in glory, Satan and his power shall be banished from the earth until "the thousand years" shall be finished (Rev. 20:7).

It is at the beginning of "the thousand years" that the believing and faithful ones shall take part in the

glory of their Lord's return. John in perfect agreement with 1 Thess. 4:15–17; 1 Cor. 15:51, 52, takes it for granted that believers shall be living on the earth at Christ's Second Advent (Rev. 16:15). Christ Himself says: "Hold fast till I come. And he that overcometh, and he that keepeth my words unto the end, to him will I give authority over the nations" (Rev. 2:25, 26).

When John says: "And I saw thrones, and they sat upon them, and judgment was given unto them" (Rev. 20:4), we are not to think so much of judicial thrones as of royal thrones—these thrones referring to the beginning of the authority of the saints; and it is highly probable that the saints who live to see the Second Advent shall be among the number of those transfigured and glorified ones who sit upon these thrones (compare Dan. 7:9, 10, 22, 27; Matt. 19:28; 1 Cor. 6:2, 3; 1 Tim. 2:12). For John like Paul (1 Thess. 4:17; 1 Cor. 15:52; Phil. 3:21) expects a change of the living, and they are included among the risen saints who share in "the thousand years" reign. But not only shall the saints who are alive at the Coming of Christ partake in the glory of our Saviour's Kingdom, but John particularly says: "And I saw the souls of them that had been beheaded for the testimony of Jesus, and for the Word of God, and such as worshiped not the beast, neither his image, and received not the mark upon their forehead and upon their hand; and they lived, and reigned with Christ a thousand years. The rest of the dead lived not until the thousand years should be finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years" (Rev. 20:4–6).

John here mentions two classes of the believing dead: 1) "The noble army of martyrs"; and 2) all other believers who have not worshiped the beast, neither his image, nor received his mark. These two classes of dead believers are especially referred to, but believers who have died in the Lord before the conflict in the last time are not excluded.

The *first* resurrection is of believers alone, and must be understood in a literal sense, of a resurrection with glorified bodies, and is called the *first* in distinction from the resurrection to judgment *described* in Rev. 20:11–15.[1]

John here speaks of the risen saints as "priests of God and of Christ," and as "reigning with Christ a thousand years" (Rev. 20:4–6), a state of glory which is described in pure and Scriptural language without the admixture of sensuous traits.

It is a question much discussed whether this reign of Christ with His saints *over* the earth shall be exercised *on* the earth, or *from* heaven. It is not the province of Biblical Theology to discuss these topics in their dogmatic relations; but this passage gives us no foundation for the view that the Lord Himself with His risen saints shall be visibly present on earth during this period. The reigning of the saints with Christ over this earth takes place from heaven. The "thrones" which the Apostle saw are not on earth, but in heaven. Twice before, in his visions, has the Apostle seen

[1] This is even granted by *Zezschwitz*, that most conservative of Lutheran theologians. His exact words are worth quoting: "Die Schrift lehrt, auch nach meiner Einsicht, klar eine sogenannte 'erste Auferstehung' von Glaübigen vor der allgemeinen Todten auferstehung. Was darüber (Apoc. 20:4, 5, *cf.* 13) zu lesen ist, kann nicht wol anders gedeutet werden." (See his *Christenlehre*, vol. 2, p. 375. Second edition, Leipsic, 1884.)

"thrones" in heaven. In Rev. 4:4, we read, "round about the throne were four-and-twenty thrones." In this fourth chapter the throne is the throne of heaven; the scenes and surroundings are those of heaven, of the angelic world. It is a scene of heaven, not of earth. In Rev. 11:16, we have the same scene repeated. The scenes and surroundings are again those of heaven. Rev. 3:21: "He that overcometh, I will give to him to sit down with me in my throne, as I also overcame, and sat down with my Father in his throne," helps us to determine the place of Christ's throne;—it is in heaven; it is with the Father's throne. It is a throne shared by all who overcome; the language is explicit, and this throne in heaven. It is best, therefore, to regard these thrones which John saw as in heaven, and the risen saints reign with Christ *from* heaven. Furthermore, this earth will not be transformed until after the Millennium, and therefore during the Millennium it is not yet the proper home for the risen and transfigured saints; the earth hath not yet been prepared for the Glorified Church, nor for the heavenly Kingdom of God. During "the thousand years" there is still a separation between heaven and earth, between humanity glorified and humanity still living in the flesh.

It is implied that during this period the nations which have not taken an active part in the conflict against Christ and His army (Rev. 19:19–21) are still living on the earth (Rev. 20:7–10). John does not enter upon a detailed description of the events of the Millennial period; nor is it wise for us to do so.

The writer has taken special pains to examine the most important interpretations attempted by the different schools of commentators and dogmaticians

(Preterist, Continuous-Historical, and Futurist); and although in following the distinct teaching of Scripture it seems that it is safest to take these events of the twentieth chapter in their simple, plain sense, and regard all these things as still future, still he must confess that with his present knowledge he cannot understand this description, much less would he attempt, as some do, positively to explain and define what the order and glory of the events of the Last Day will be.

[ANALYSIS : 1) The events following Christ's Coming; 2) the binding of Satan; 3) believers are on the earth when Christ comes; 4) being transfigured they shall share in the reign of Christ ; 5) the believing dead shall be raised; 6) the first resurrection is of believers alone; 7) Christ's reign over the earth shall be exercised *from* heaven ; 8) the thrones which the Apostle saw are in heaven ; 9) the earth not yet the proper abode for the glorified saints ; 10) the earth shall not be transformed until after the Millennium; 11) we cannot describe the nature of the Millennium in detail.]

§ 205. *The First Resurrection.*

If we lay stress on the clear and distinct teaching of Scripture in Rev. 20:4–6, 11–15, and interpret literally, we must conclude that John speaks of two resurrections, with the Millennium intervening—the first of believers alone, and the second of the general resurrection to judgment. The topic here under discussion is the *first* resurrection. Much stress has been laid on the fact that there seems to be a conflict between the teaching of John in Revelation and the teaching of Jesus and of Paul—that both Jesus and Paul take it for granted that there is but one resurrection, and that this resurrection takes place at one and the same time, on the Last Day, and includes both believers and unbelievers ; while, in Revelation, John speaks of two resurrections "a thousand years" apart, the first of believers

only, and the second of the general resurrection to judgment.

We are willing to grant that this passage in Rev. 20:4–6 is the clearest prediction we have with reference to this subject, and we are even ready to concede that without this definite prophecy we would have no sure guide in Scripture concerning this important question of the first resurrection; but it by no means follows from this that this doctrine so clearly taught by John is in conflict with or contrary to the teaching of Jesus or of Paul. There is a progress in revelation, and we have a right to expect that He who was divinely chosen to reveal "the things which shall come to pass hereafter" (Rev. 1:19; 4:1) would give us revelations that are in advance of all others, especially as Christ Himself says: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: . . . and he shall declare unto you the things that are to come" (John 16:12, 13).

When Christ in Luke 14:14 says: "Thou shalt be recompensed in the resurrection of the just," it does not follow that Christ here draws a distinction between two resurrections—the one of the just exclusively, and the other of the rest of the dead; but neither does He exclude this view. In Luke 20:35, 36, "they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection," Christ evidently refers to the resurrection of believers, and the remarkable expression "they that are accounted worthy to attain . . . the resurrection from the dead," has a peculiar significance,

and can best be explained, if we regard it the teaching of Jesus that this resurrection here referred to is a special privilege granted only to the faithful believers. But even here we would not lay too much stress on this interpretation; for it is sufficient to agree that this saying of Christ does not exclude the view that there is a first resurrection, and that of believers exclusively. So also, when Christ in John 5:28, 29 says: "Marvel not at this: for the hour cometh in which all that are in the tombs shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done ill, unto the resurrection of judgment," it does not follow that Christ here teaches that all shall be raised *at the same time*, any more than that all the spiritually dead spoken of in John 5:25 ("The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live") shall be quickened simultaneously. The teaching of John in Revelation makes it clear to us that there is a period designated by "the thousand years" between the resurrection of believers unto life and the resurrection of unbelievers. Nor does the doctrine of John as presented in the Apocalypse come in conflict with Christ's repeated statement that he will raise the believer "at the last day" (John 6:39, 40, 44, 54); for the resurrection of believers does take place at the Last Day, but it is at the beginning of the Last Day, while the general resurrection takes place at the end of the Last Day, for it is the peculiar teaching of John that the Last Day is a longer period than is generally conceived—that it has a beginning and an end. Nor does this doctrine of the first resurrection come in conflict with Christ's description of judgment as recorded in Matt. 25:31–46; for this last description is in

harmony with Rev. 20:11–15, for all the risen saints shall be present at the Final Judgment, although they do not come into the judgment (John 5:24), and shall even in some way take part in the judgment (1 Cor. 6:2, 3). And it is only after the final judgment recorded in Rev. 20:11–15 that the saints shall enter upon their complete and full glory and inheritance in the new heavens and the new earth (Rev. 21:1).

So likewise the doctrine as taught in the Apocalypse does not conflict with the teaching of Paul. In 1 Thess. 4:16, 17, when Paul says: "And the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord," it is a false exegesis to say that Paul here draws a distinction between the *first* resurrection of believers and the *second* resurrection of unbelievers. He may have in view as such the *first* resurrection, in contradistinction to the second; but this we cannot infer from his words, and such forced exegesis does more harm than good. All we can say is that Paul does not exclude such a distinction between the first resurrection of believers and the second or general resurrection.

In 1 Cor. 15:22–26, "In Christ shall all be made alive. But each in his own order: Christ the first-fruits; then they that are Christ's, at His coming. Then cometh the end, when he shall deliver up the kingdom to God, even the Father; when he shall have abolished all rule and all authority and power. For he must reign, till He hath put all enemies under his feet. The last enemy that shall be abolished is death." If we had no hint given us in Rev. 20:4–6, we could not presume to indicate what time would elapse between the resurrection of those that are Christ's at His coming, and "the

end," when He shall deliver up the kingdom to God, even the Father. All we could say is that the language seems to imply some interval, and as we know that the interval marked by the "then" between the rising of Christ as the first-fruits, and the rising of those "that are Christ's, at His coming," is for certain more than eighteen hundred years, we ought not to be staggered if John in the book of Revelation tells us that there is an interval of a period described as "a thousand years" between the resurrection of believers at the Coming of Christ and the end of the Last Day, or the time of the resurrection of unbelievers unto judgment. If it were not for this passage in Revelation we should not know of this period of "a thousand years," but Paul's teaching does not in any way conflict with the teaching of John, for he does not exclude the idea of a second resurrection of unbelievers at a period later than the resurrection of believers.

The only passage in Paul's writings where possibly there is a reference to the first resurrection in contradistinction to the second, as a resurrection of special honor and glory, is Phil. 3:11 "If by any means I may attain unto the resurrection from the dead." This peculiar expression suggests the *first* resurrection, which includes only true believers; and although there is no reference whatever to the time between the resurrection of the believers and the unbelievers, this passage surely is not in conflict with the teaching of John that a longer or shorter period elapses between the two resurrections.

[ANALYSIS: 1) John seems to speak of two resurrections; 2) is there a conflict between the teaching of John on the one hand, and of Jesus and Paul on the other? 3) there is a progress in revelation; 4) a difference does not necessarily imply a conflict; 5) the ex-

amination of the saying of Jesus in Luke 14:14; 6) of His saying in Luke 20:35, 36; 1) of John 5:28, 29; 8) of John 6:39, 40, 44, 54; 9) of Matt. 25:31–46; 10) the examination of the saying of Paul in 1 Thess. 4:16, 17; 11) of his saying in 1 Cor. 15:22–26; 12) of Phil. 3:11.]

§ 206. *The General Resurrection.*

The description of the Final Judgment in Rev. 20:11–15 presupposes the presence of all men in their risen bodies: "I saw the dead, the great and the small, standing before the throne; and books were opened: and another book was opened, which is the book of life: and the dead were judged out of the things which were written in the books, according to their works" (*ver.* 12). Nothing is said in this passage of the resurrection of the saints, for it is taken for granted that they already have arisen in the *first* resurrection. This second resurrection, from a close study of the context, appears to consist of unbelievers alone. But all, believers and unbelievers, are present at the judgment; the believers shall even participate in it (1 Cor. 6:2, 3), and each one will receive his final reward or punishment according to his works done on earth. Gebhardt truly says: "When, on this occasion, the book of life is opened, the saints collectively (Rev. 11:18) are interested in it; but since, by the first resurrection, they are already recognized as registered in the book of life, they are not now judged according to their works; for them the general judgment can be nothing else than the declaration of what they are, the solemn confirmation of what was assured to them by their sharing in the thousand years' reign (Rev. 20:6), Christ's acknowledgment of them as His before His Father, and before the holy angels (Rev. 3:5), the distribution of reward in the highest degree, the comple-

tion of that which came to them at the Coming of Christ (Rev. 11:18; 22:12). On the other hand, all the rest of the men, without distinction or exception, are judged according to their works."

[ANALYSIS: 1) At the judgment all men shall be present in their risen bodies; 2) believers shall in some way participate in the judgment; 3) but shall not come *into* judgment; 4) in Rev. 20:13–15 we have a description of the resurrection of unbelievers.]

§ 207. *The Final Judgment.*

In the five different descriptions of the end as given by John (Rev. 6:12–17; 11:15–19; 14:18–20; 16:17–21; 20:11–15), we have different aspects of the Divine judgments which shall be visited upon the Godless world at the Last Day. All these passages have reference to that great day of wrath (Isa. 13:13; Ezek. 7:19; Zeph. 1:15; Rom. 2:5, 6), that great day of God (Jer. 30:7; Joel 2:11; 3:14; Zeph. 1:14; Mal. 3:2; Acts 2:20; Jude 6), that *final catastrophe* in which God will fulfill to the world His threatenings and promises in manifest reality. And yet some of these passages (Rev. 6:15–17; 14:18–20; 16:17–21) refer more particularly to the events that take place at the beginning of the Last Day, corresponding to Rev. 19:11–21, while Rev. 11: 15–19,[1] and 20:11–15 refer particularly to the great event known as the Final Judgment, which occurs at the completion of the Last Day.

From Rev. 20:11, "And I a saw a great white throne, and him that sat upon it, from whose face the earth and the heaven fled away; and there was found no place

[1] Rev. 11:18, "And the nations were wroth, and thy wrath came, and the time of the dead to be judged, and the time to give their reward to thy servants the prophets, and to the saints, and to them that fear thy name, the small and the great; and to destroy them that destroy the earth."

for them," we can infer that in connection with this judgment, and just preceding it, we have the end of the world; that this whole *present visible world* shall then be transformed. As has already been stated all believers shall be present at this judgment, but shall not come under its power, because this judgment is for "the rest of the dead," for unbelievers. All those whose names are not written in the Book of Life, all whose works are evil, will now manifestly, as the rejected of God, receive their merited doom,—for they will be "cast into the lake of fire."

[ANALYSIS: 1) In the Apocalypse we have five different descriptions of the end; 2) the Last Day has its beginning and its end; 3) the Final Judgment occurs at the completion of the Last Day; 4) is closely associated with the end of the world; 5) refers especially to unbelievers.]

§ 208. *The End of the World.*

When John saw the great white throne, and Him that sat upon it, he beheld and "the earth and the heaven fled away; and there was found no place for them" (Rev. 20:11). The Apostle does not here give us a description of the destruction of the world; but, in Rev. 6:12–14, where we also have a prediction of the end of the world, we have a most vivid description: "And there was a great earthquake; and the sun became black as sackcloth of hair, and the whole moon became as blood; and the stars of the heaven fell unto the earth, as a fig tree casteth her unripe figs, when she is shaken of a great wind. And the heaven was removed as a scroll when it is rolled up; and evey mountain and island were moved out of their places." From this passage and Rev. 16:20, "And every island fled away, and the mountains were not found," we can infer that

John's conception of the end of the world was similar to that of Peter's (2 Pet. 3:7, 10, 12).

[ANALYSIS: 1) The vivid description of the end of the world given in Rev. 6:12–14; 2) John's conception is similar to that of Peter's.]

§ 209. *The Second Death.*

St. John does not know of any *apokatastasis* or final restoration of the unbeliever. The great conflict between heaven and hell, between God and the Devil, finally comes to an end, and is forever closed;—but it ends in an *absolute dualism.*[1] God and heaven have obtained the victory. The Devil and hell have been defeated and overcome. But the Devil is not changed, hell is not purified, nor are they destroyed in the sense of ceasing to exist. The wicked are not annihilated, but after the Day of Judgment continue eternally in the lake of fire and brimstone. Two places of abode are most graphically contrasted: the one is the lake that burneth with fire and brimstone, and the other is the new heaven and the new earth. Heaven and hell have now become, in visible reality, what they were in hidden reality.

"This is the second death, even the lake of fire. And if any was not found written in the Book of Life, he was cast into the lake of fire" (Rev. 20:14,15). There is a second death, for "he that overcometh shall not be hurt of the second death" (Rev. 2:11). "Blessed and holy is he that hath part in the first resurrection: over these the second death hath no power" (Rev. 20:6). This second death, the intensified death, is the coming of sinners in their risen bodies to the eternal death, from which there is no resurrection or change. It is the

[1] On this section, compare especially *Gebhardt*, pp. 290, 291.

awful coming or going to perdition (Rev. 17:8, 11), which consists not in the "destruction or annihilation of the wicked," but in the definite loss of happiness, in eternally restless pangs, and perpetual consciousness of consummated death. Antichrist and the false prophet, their time having expired, shall be cast alive into the lake of fire that burneth with brimstone at the Coming of Christ (Rev. 19:20); then after the last suppression of Satan's outbreak, he also shall be cast into the same place (Rev. 20:10), and the Devil, together with the beast and the false prophet, shall be tormented day and night for ever and ever (Rev. 20:11). It is also in this lake of fire that we must look for Babylon, the great city (Rev. 18:21), for "her smoke goeth up for ever and ever" (Rev. 19:3); "If any man worshipeth the beast and his image, and receiveth a mark on his forehead, or upon his hand, he also shall drink of the wine of the wrath of God, which is prepared unmixed in the cup of His anger; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment goeth up for ever and ever; and they have no rest day and night, they that worship the beast and his image, and who so receiveth the mark of his name (Rev. 14:9–11), "But for the fearful, and unbelieving and abominable, and murderers, and fornicators, and sorcerers, and idolaters, and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death" (Rev. 21:8).

[ANALYSIS: 1) The Apostle knows of no *apokatastasis* or universal restoration;) the conflict between heaven and hell ends in absolute dualism; 2) God is the victor, but hell is not destroyed; 4) the wicked are not annihilated; 5) there are two places of final abode, heaven and hell; 6) the second death; 7) punishment is both negative and positive; 8) the awful description given by the seer.]

§ 210. *The New Heaven and the New Earth.*

With the Day of Judgment comes the end of the world (Rev. 20:11), and a new world takes its place. "And I saw a new heaven and a new earth: for the first heaven and the first earth are passed away" (Rev. 21:1); "The first things are pased away. . . . Behold, I make all things new" (Rev. 21:4, 5). From this presentation we cannot infer that the new earth will arise from the old, as from a seed; nor, on the other hand, does it teach that the old world shall be annihilated, and a new heaven and earth newly created. It is best, however, in accordance with Scripture teaching, to regard the new earth as renewed, refined, transfigured, and that it is related to the old as gold which has passed through the purifying fire is related to the unrefined ore. We may Compare Rom. 8:18–21; 2 Pet. 3:13.

We must distinguish between the new heaven and the new earth on the one hand, and the New Jerusalem on the other; for upon this new earth the New Jerusalem comes down from God. "And I saw the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband. And I heard a great voice out of the throne saying: Behold, the tabernacle of God is with men, and He shall dwell with them and they shall be His peoples, and God Himself shall be with them, and be their God" (Rev. 21:2, 3). This New Jerusalem is ever only a part of the new earth—though, according to its meaning as well as in its representation, it almost entirely occupies the foreground. It means the people of God, the multitude of the saints, the Church, the Kingdom of God, in the stricter sense of its completion (compare Heb. 11:10; 12:22; 13:14; Gal.

4:26).[1] The people of God are described under a two-fold representation. The first is a *personal* resting upon such Old Testament passages as Isa. 54:1–3; Hos. 2:19, 20; Ezek. 16:7–14; and especially Solomon's Song, and regards the Messiah as the Bridegroom, and the Church as the Bride; the final consummation is the time of the marriage; the happiness of the heavenly state appears under the image of a marriage feast; and the saints are those who are called to it, the marriage guests (Rev. 19:6-9; 21:2, 9,10; 22:17).

The second representation is the *general* picture of the perfected people of God as the *New* Jerusalem (Rev. 3:12). It is this New Jerusalem which John saw coming down out of heaven from God, adorned as a bride for her husband (Rev. 21:2, 9, 10). In keeping with this general representation, John depicts the perfect state of the Church by a description of the New Jerusalem in its *architecture*, after the type of Ezek. 48:30–35 (Rev. 21:9–21). And Gebhardt adds: "The New Jerusalem is therefore, in extent and amplitude, in beauty of material and form, indeed in every respect, a perfect building; and this perfect building is the image of the final state of the Church as a perfect one, whether considered in its universal importance, in the number of its members, in its inviolability and peace, or in its magnificence and glory." It is this New Jerusalem, the holy city, which shall abide forever on the new earth.

[ANALYSIS: 1) At the Day of Judgment the old world passes away; 2) a new world takes its place; 3) which is a transformation of the old; 4) we must distinguish between the new earth and the New Jerusalem; 5) the New Jerusalem is only a part of the new

[1] Compare *Gebhardt*, pp. 290–295.

earth; 6) the New Jerusalem represents the people of God; 7) is described as a bride; 8) and as the holy city.]

§ 211. *Eternal Life.*

John presents *eternal life* under three aspects. It belongs already to the believer—*a*) here *on earth; b*) is his inheritance in the heavenly *state* before the resurrection; and *c*) is his glorious possession in the *New Jerusalem.*

1) The moment we become Christians we become members of the Kingdom of God, and are made priests of God (Rev. 1:6; 5:9, 10;) the prayers of the saints on earth rise to heaven (5:8); the name of the believer is written in the Book of Life (3:5), and the promises of God are His inheritance (2:7, 10, 11, 26; 3:12, 21). This agrees with the saying of Christ as recorded by John: "He that believeth on the Son hath eternal life" (John 3:36); "He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgment, but hath passed out of death into life" (John 5:24).

2) Immediately after death believers are in heaven, in the presence of God and Christ, and are clothed with white robes (Rev. 6:9–11), and have palms in their hands (Rev. 7:9,10). They are before the throne of God, and have entered upon rest (Rev. 7:15–17; 6:11; 14:13). Heaven is conceived as the abode of God's presence and glory, and where, that which earth has lost, is reserved for the children of God. The Paradise of God with the Tree of Life (2:7), once on earth, is now in heaven, and there are the "fountains of waters of life" (Rev. 7:17). The New Jerusalem (3:12), which one day is to descend from heaven (21:2), is even now there. We may even say that John regards heaven as the

region of all that is beautiful, and sublime, holy and pure, in contrast to the actual and visible world of sin and sorrow, and that the doctrine of the Apocalypse is, that this heaven is to become a visible world of perfection when the new heaven and the new earth take the place of this present world of sin.

3) But John also describes the eternal blessedness of the Godly in the New Jerusalem, and he does this in a three-fold manner.[1]

1) As he saw the New Jerusalem descend, he "heard a great voice out of the throne saying: Behold, the tabernacle of God is with men, and he shall dwell with them, and they shall be his peoples, and God himself shall be with them, and be their God: and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more: the first things are passed away. . . . I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit these things; and I will be his God, and he shall be my son" (Rev. 21:3–7). Now are fulfilled the great promises given in Lev. 26:11, 12; Ezek. 37:27, 28; Jer. 24:7; 30:22; 31:33; 2 Cor. 6:16; Heb. 8:10. Then is fulfilled also the prediction of Isa. 25:8; 65:19; for with the first earth all suffering connected with it, and even death itself, pass away; it is a new and blessed state, corresponding to the new earth.

2) In the closer description of the New Jerusalem, John sees the holy city, coming down out of heaven, "having the glory of God; her light was like unto a stone most precious, as it were a jasper stone, clear as crystal" (21:11). He sees "no temple therein: for the Lord God the Almighty, and the Lamb, are the temple

[1] Compare *Gebhardt*, pp. 292–303.

thereof, and the city hath no need of the sun, neither of the moon, to shine upon it; for the glory of God did lighten it, and the lamp thereof is the Lamb. And the nations shall walk amidst the light thereof; and the kings of the earth do bring their glory unto it" (Rev. 21:22–24). It is further said: "And there shall be night no more; and they need no light of lamp, neither light of sun; for the Lord God shall give them light" (Rev. 22:5).

The glory of God is the revelation of His nature as light, and so in the New Jerusalem the prediction of Isa. 60:19, 20 is also fulfilled. Instead of earthly light there is in the heavenly life "the glory of God," and by it the noblest of all night; the glory of God so shines that there is "no more light," and the Light-bearer, the Mediator, the Revealer of the Divine glory is the Lamb, Christ our Redeemer (Rev. 21:23).

There are some who stumble at Rev. 21:24–26, "And the nations shall walk amidst the light thereof; and the kings of the earth do bring their glory into it," etc. By this nothing more is meant than the glorious statement that the Gentiles, just as the Jews, receive full citizenship in the New Jerusalem, and in like manner participate in the blessed glory of the holy city (Rev. 22:2). John here describes the people who are to find entrance into the future city, and he uses the language of the ancient prophets (Isa. 60:3, 11; Ps. 72:10). The Gentiles are expressly designated as those who, according to ancient prophecies, are to find admission into the city.

3) The angel shows John "a river of water of life, bright as crystal, proceeding out of the throne of God and of the Lamb, in the midst of the street thereof. And on this side of the river and on that was the Tree of

Life, bearing twelve manner of fruits, yielding its fruit every month; and the leaves of the tree were for the healing of the nations. And there shall be no curse any more: and the throne of God and of the Lamb shall be therein: and his servants shall do Him service; and they shall see his face; and his name shall be on their foreheads. . . . And they shall reign forever and ever" (Rev. 22:1–5). Thus that great prophecy of Ezek. 47:1–12, concerning a stream of living water and healing trees is fulfilled; also that of Zech. 14:11, that no one shall again fall under the destroying curse of the Lord. "They shall see His face"—*i. e.* they shall enjoy immediately God's bliss-giving presence and absolute self-revelation (Matt. 5:8). By the side of the river of water of life is "the Tree of Life," for in eternity, the continually growing fruits of the Tree of Life serve the blessed for food; and by the words "the leaves of the tree were for the healing of the nations" John emphasizes the eternal refreshment and glorification of believing heathen, just as in Rev. 21:34, 26.

[ANALYSIS: 1) John presents eternal life under three aspects; 2) believers have eternal life already on earth; 3) possess it immediately after death in heaven; 4) but receive it in a special sense after the judgment in the new heaven and the new earth; 5) eternal blessedness is described in a three-fold manner in the New Jerusalem; 6) God shall dwell with his people; 7) the glory of God shall lighten the city; 8) there shall be in it the Tree of Life bearing twelve manner of fruits.]

UNTO HIM THAT SITTETH ON THE THRONE, AND UNTO THE LAMB, BE THE BLESSING, AND THE HONOR, AND THE GLORY, AND THE DOMINION, FOR EVER AND EVER. AMEN.

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